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Board *of* Missionary Preparation

THIRD REPORT

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REPORT *of the* THIRD ANNUAL MEETING *of the* BOARD *of* MISSIONARY PREPARATION

(FOR NORTH AMERICA)

HELD IN

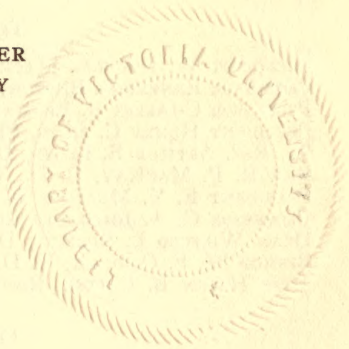
KANSAS CITY, MISSOURI

January 5, 1914

EDITED BY

FENNELL P. TURNER

HONORARY SECRETARY



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25 Madison Avenue, New York City
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25 East Twenty-second Street, New York City
Rev. Frank K. Sanders, Ph. D., *Director*
25 Madison Avenue, New York City

Executive Committee

James L. Barton, Ernest D. Burton, John R. Mott, Charles R. Erdman, James Endicott, Miss Helen B. Calder, William I. Chamberlain, W. Douglas Mackenzie, Fennell P. Turner.

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CONSTITUTION

I. Name

The Board shall be called "The Board of Missionary Preparation (for North America)."

II. The Aim

The Board of Missionary Preparation shall have for its aim to secure the most adequate kind and quality of preparation for those who are in training for foreign missionary service.

III. Organization

1. The Board of Missionary Preparation shall be appointed by and be responsible to The Foreign Missions Conference of North America.

2. It shall be composed of not more than thirty-six members, who shall be appointed for not over three years. At the first appointment they shall be arranged in three groups appointed for one, two and three years, respectively. Members shall be eligible for re-election.

3. All vacancies shall be filled by The Foreign Missions Conference of North America from nominations made by The Board of Missionary Preparation, except that vacancies occurring during the year may be filled by the Executive Committee of the Board to serve until the next meeting of The Foreign Missions Conference.

4. The officers of The Board of Missionary Preparation shall consist of a Chairman, a Secretary and a Treasurer, which shall be appointed by The Foreign Missions Conference on the nomination of the Board from the members of the Board, and who shall be members *ex-officio* of the Executive Committee of the Board.

5. The Board of Missionary Preparation shall appoint annually an Executive Committee of six in addition to the officers above named, making nine in all, whose duties shall be to carry out the aims of the Board under the methods hereinafter defined, and to report its transactions in full to the Board.

6. The Board shall hold an annual meeting at which it shall hear the annual report of its Executive Committee, consider all matters proper to its general aim, appoint its Executive Committee for the following year, and prepare its own annual report to the Conference. Other meetings of the Board may be held at the call of the Executive Committee. A majority of the Board shall constitute a quorum.

7. The Board shall have the power to create special co-operating committees, to include persons not members of the Board, for the purpose of making specific investigations or carrying out specific and temporary projects, the chairman in each case to be appointed from the members of the Board.

IV. Methods

1. The Board shall urge the importance and need of special missionary preparation as emphasized in the Report of Commission V to The World Missionary Conference, 1910.

2. The Board, through its Executive Committee and its officers, shall enter into correspondence with similar Boards in Europe, with Missionary Boards, with Theological Seminaries and Colleges, with Missionary Training Schools, with missionary leaders at home and abroad, and with institutions for special missionary preparation on the field, to discover both what is being done and what ought to be done for the best equipment of the missionary.

3. It shall maintain correspondence with Missionary Boards for the purpose of acquiring information and affording aid in the adequate preparation of prospective missionaries.

4. It shall be ready to assist young men and women who desire information and advice regarding the best way in which they individually may acquire the training necessary for their respective forms and fields of missionary service, in harmony with the policy and plans of the several Boards concerned.

5. It shall be ready to advise with the officers and teachers of Theological Seminaries and Colleges and Special Missionary Training Schools, regarding the subjects and methods of missionary preparation, to help them in finding suitable teachers or lecturers.

6. It shall be ready to advise with missionaries on furlough, who have strength and inclination for the pursuit of studies which they feel important for their future work, as to the best manner of fulfilling their desire.

V. Amendments

This Constitution may be amended by a two-thirds vote of The Foreign Missions Conference of North America, provided a written notice shall have been given to The Board of Missionary Preparation and all the Boards and Societies represented in the Conference at least three months in advance.

MINUTES—THIRD ANNUAL MEETING

In accordance with the action taken by the Executive Committee of the Board at its meeting on June 10, 1913, the Third Annual Meeting of the Board of Missionary Preparation was held at the Coates House, Kansas City, Mo., January 5, 1914, on the day following the adjournment of the Seventh International Convention of the Student Volunteer Movement.

The meeting was called to order at 9.30 A. M. by Chairman W. Douglas Mackenzie.

Members present:

James L. Barton,	Charles R. Erdman,	Robert E. Speer,
Harlan P. Beach,	Fred P. Haggard,	Fennell P. Turner,
O. E. Brown,	W. Douglas Mackenzie,	Miss Addie Grace Wardle,
Ernest D. Burton,	John R. Mott,	Wilbert W. White,
Miss Helen B. Calder,	T. H. P. Sailer,	Charles R. Watson.

Visitors present:

W. F. Oldham,	Dr. Schermerhorn,	Dr. S. M. Zwemer,
Mrs. Curtis,	Dr. Stanley White,	Miss Una Saunders.

Dr. Stanley White led in prayer.

The minutes of the Second Annual Meeting held on December 6, 1912, were submitted in printed form.

On motion of Dr. Charles R. Erdman the printed program which had already been distributed was adopted as the order of business for the day.

Chairman Mackenzie gave a brief review of the work of the Board during the preceding year.

The Report of the Executive Committee was presented by F. P. Turner, Honorary Secretary, as follows:

Your Executive Committee begs leave to report as follows:

Change in the Name of the Board.—By unanimous action the Foreign Missions Conference, in session in Garden City, January 17, 1913, authorized that the name of the Board be changed to the following: The "Board of Missionary Preparation (for North America)." This name has been used in all printed matter issued by the Board during the past year.

Meetings.—Three meetings of your Executive Committee have been held during the year, as follows: January 16, 1913, at Garden City, L. I.; June 10, 1913, at New York City, and October 13, 1913, New York City.

Membership of the Board.—The terms of the following members expire in 1913: Arthur S. Lloyd, Homer C. Stuntz, Ernest D. Burton, E. Y. Mullins, Wilford L. Robbins, G. A. Johnston Ross, R. P. Mackay, Helen B. Calder, W. Douglas Mackenzie, Charles R. Erdman and Henry C. King.

Three have resigned as members of the Board, as follows: Mrs. A. F. Schauffler, term expiring in 1915; Rev. T. E. Edgerton Shore, term expiring in 1916, and Dr. Luther Halsey Gulick, term expiring in 1916.

According to our Constitution, it is necessary for the Board to lay before the next meeting of the Foreign Missions Conference, which will be held at Garden City, L. I., nominations from which these vacancies in the membership of the Board may be filled.

Report to the Foreign Missions Conference.—At the Foreign Missions Conference, which met at Garden City, L. I., January 17, 1913, an hour was set aside for the presentation of the work of the Board of Missionary Preparation.

Dr. Mackenzie spoke on the work of the Board during the year 1912. Dr. Barton presented the report of the committee on the "Plan and Practice of Foreign Missionary Boards as to the Preparation Required of Their Candidates." In the absence of Drs. Erdman and Chamberlain, Mr. F. P. Turner presented the reports of their committees.

The interest in the work of the Board, manifested by members of the Conference, and their evident desire to discuss more at length the reports presented to the Conference, led your Executive Committee to request the Committee on Arrangements to set aside adequate time at the next Foreign Missions Conference for the discussion of the reports presented by the Board of Missionary Preparation. The Committee on Arrangements were unable to grant our request, and have assigned, therefore, only one hour for the consideration of the work of this Board. In view of the necessity for sufficient time for the consideration of the reports of this Board by the Secretaries of the Foreign Mission Boards, we believe it advisable to arrange for a meeting on the day preceding each Foreign Missions Conference, at which meeting the Secretaries of Foreign Mission Boards may have sufficient time to consider the work of the Board. It is too late to arrange for such a meeting in 1914, but it is our hope that this can be done in succeeding years.

In Relation to Institutions Where Missionaries are Trained.—There have come to members of your Executive Committee and to the Honorary Secretary, requests from Missionary Training Institutions and Theological Seminaries for assistance in revising their curricula in the light of the present standard of preparation proposed for missionary candidates. So far as possible the assistance asked has been rendered; so far as our investigations have gone, these institutions seem to be willing to provide the courses that may be regarded as essential. The very willingness of some institutions to add additional courses to their curricula, which already make heavy demands on their teaching staffs, may constitute a danger; for the value and efficiency of an institution in training missionaries may be decreased rather than increased by the addition of new courses, however well planned, unless there be a corresponding increase in the teaching force.

Publications.—The Report of the Second Annual Meeting of this Board, including the reports of the committees presented at that time, has been published in accordance with the instructions of the Board. The demand from the Foreign

Mission Boards was sufficient to justify an edition of 4,000 copies. Several Boards sent copies to all their missionaries on the field.

The report of Committee IV, "To Define the Fundamental Qualifications for Missionary Work," has been published by the Student Volunteer Movement in pamphlet form, under the title "Fundamental Qualifications of the Foreign Missionary."

Meetings in the Interest of the Board.—The suggestion made at the Second Annual Meeting that "meetings for the purpose of informing officers, members and friends of the Foreign Mission Boards regarding the plans, ideals and work of the Board of Missionary Preparation," be held in centers that are headquarters of the Mission Boards, was referred to your Executive Committee. So far as possible the suggestion has been carried out. Calls for meetings of this character were received from five centers. In only three could the meetings be held. They were as follows:

(1) A joint meeting of the Foreign Mission Boards having headquarters in Toronto was addressed by Dr. Henry C. King, a member of this Board, who discussed some of the problems of missionary preparation, and by your Honorary Secretary, who explained the work and purposes of the Board of Missionary Preparation. In Toronto, the Honorary Secretary was invited to attend a meeting of the Canadian Presbyterian Board for further discussion of the same subject. (2) Your Honorary Secretary met the Christian Women's Board of Missions at one of their regular meetings, and laid before them the work of the Board of Missionary Preparation. (3) In Nashville a joint meeting of the Boards having headquarters in that city was arranged. Addresses were given by Professor O. E. Brown, a member of the Board, who spoke on the necessity of thorough preparation of missionaries, and by the Honorary Secretary, who spoke on the work of the Board.

The Committees for 1913.—1. The investigations made by the committees for 1912 revealed an urgent demand for a fresh study (in the light of the present developments on the mission fields) of the special preparation necessary for candidates preparing for different forms of missionary service and for work in different fields. The committee decided to undertake the study of preparation necessary for different forms of service this year, deferring the study of the preparation for different fields until next year, so the following committees were appointed to investigate and report on the special preparation necessary:

(1) For Ordained Missionaries, Dr. Robert E. Speer, Chairman.
(2) For Educational Missionaries, Dr. T. H. P. Sailer, Chairman.
(3) For Medical Missionaries, Dr. Fred P. Haggard, Chairman.
(4) For Women Missionaries, Miss Helen B. Calder, Chairman.

The reports of these committees are presented to you in printed form. These studies, and those to be made next year on the special preparation necessary for the different mission fields when adopted by the Board of Missionary Preparation, will serve as guides or handbooks for the missionary candidates as they plan their courses of study in preparation for their work; for the candidate secretaries and committees of Foreign Mission Boards as they counsel their candidates as to preparation necessary; and for the officers of schools in which missionary candidates are trained as they plan the curricula of their institutions.

2. Investigations made during 1913 revealed also a demand on the part of Foreign Mission Boards and candidates for specific information in regard to courses of study offered in theological institutions and missionary training

schools for missionary candidates. A committee, with Dr. James L. Barton as Chairman, was appointed to make this report. It has been printed and is submitted at this meeting. The purpose of the investigation conducted by this committee is not to pass judgment as to the merits of the institutions investigated or the quality of instruction offered, but to collect and make available for those interested the facts about each institution which offers courses for the special preparation of missionaries.

3. Our Constitution provides that this Board "shall be ready to advise with missionaries on furlough," with regard to "studies which they feel important for their future work." In order to be in position to carry out this provision, a committee on the "Furloughs of Missionaries," with Dr. Charles R. Watson as Chairman, was appointed and will report this meeting.

4. The Committee on "Courses of Reading for Candidates Under Appointment for Foreign Missionary Service" has completed its work, and the report has been printed. This report will meet the demand for suggestions as to books and courses of reading for missionary candidates which has come from almost every Foreign Mission Board.

The Director of the Board.—We regret to report that we are unable to nominate a man to become the Director of the Board. Many names have been considered, but no decision has been reached.[1] Your committee will continue the search, for the experience of the two years has demonstrated that an officer who can give all his time to the work of the Board is a necessity if it is to render the service for which it was created. Our Honorary Secretary has been able to give only fragments of time to the work of the Board. This has revealed more clearly, however, the wisdom of our Board in deciding at its first annual meeting that such an officer must be appointed as soon as possible.

Respectfully submitted in behalf of the Executive Committee.

This Report was received and ordered spread on the minutes, and a vote of thanks extended to the Secretary for his work during the preceding year.

The following Committee on Nominations was appointed by the Chairman: H. P. Beach, T. H. P. Sailer, O. E. Brown.

Under the order of the day the reports of the following committees were presented:

I. The Report of the Committee on Preparation of Ordained Missionaries was presented by Dr. Robert E. Speer, Chairman. (See pages 10-49.)

The Report was discussed by W. F. Oldham, T. H. P. Sailer, W. W. White, C. R. Erdman, John R. Mott, E. D. Burton, S. M. Zwemer, H. P. Beach, James L. Barton.

II. The Report of the Committee on the Preparation of Educational Missionaries was presented by Dr. T. H. P. Sailer, Chairman. (See pages 50-85.)

[1] Since this report was presented at Kansas City in January, 1914, the Rev. Frank K. Sanders, Ph.D., has accepted the call to become the Director.

The Report was discussed by H. P. Beach, James L. Barton, C. R. Watson, W. F. Oldham, Miss Addie Grace Wardle, Robert E. Speer, E. D. Burton, W. D. Mackenzie, John R. Mott.

III. The Report on the Preparation of Medical Missionaries and Nurses was presented by Dr. F. P. Haggard, Chairman. (See pages 86-105.)

The Report was discussed by Miss Addie Grace Wardle, Robert E. Speer, James L. Barton, F. P. Turner, W. F. Oldham, T. H. P. Sailer.

At 1.00 o'clock the Board took a recess until 2.00 o'clock.

At 2.00 o'clock the Board was called to order by the Chairman.

Bishop W. F. Oldham led in prayer; and the order of the day was continued.

IV. The Report of the Committee on the Preparation of Women for Foreign Missionary Service was presented by Miss Helen B. Calder, Chairman. (See pages 106-129.)

The Report was discussed by Miss Addie Grace Wardle, Miss Una Saunders, H. P. Beach, Dr. W. F. Oldham, C. R. Watson and W. W. White.

V. The Report of the Committee on Facilities for Training of Missionaries Offered by Theological Seminaries, Missionary Training Institutions and Medical Colleges was presented by Dr. James L. Barton, Chairman. (See pages 130-159.)

The Report was discussed by F. P. Haggard, E. D. Burton, Dr. Schermerhorn, H. P. Beach, W. D. Mackenzie, W. W. White, F. P. Turner, C. R. Erdman, John R. Mott.

VI. The Report of the Committee on the Furloughs of Missionaries was presented by Dr. Charles R. Watson, Chairman. (See pages 160-181.)

The Report was discussed by E. D. Burton, W. D. Mackenzie and W. W. White.

VII. The Report of the Committee on Courses of Reading for Candidates under Appointment for Foreign Missionary Service was laid before the Board in printed form by the Secretary, in the absence of Dr. Chamberlain, the Chairman. (See pages 182-201.)

At the conclusion of the presentation and discussion of the reports of the Committees, the question was raised as to the revision and publication of the reports. After discussion it was voted:

1. That the Chairmen of the different committees revise the reports in the light of discussions at this meeting, and that they be presented in proof form at the next meeting of the Foreign Missions Conference to be held at Garden City, January 15-16, 1914.

2. That three months be allowed to each committee for the purpose of revising and amending reports in the light of suggestions and criticisms received from those to whom the proofs are submitted.

3. That the reports when revised be published in the Proceedings of the

Third Annual Meeting of the Board, and later be issued in pamphlet form by the Student Volunteer Movement.

Dr. T. H. P. Sailer raised the question as to further investigations and reports by the Committees, pointing out that the Report of the Committee on the Preparation of Educational Missionaries could be greatly improved and made more definite and specific if more time were allowed for further investigation and study.

On motion of Dr. Speer it was voted:

That committees consider further the work entrusted to them and report to the Executive Committee regarding such work, leaving the Executive Committee to determine whether these committees should be discontinued or some fresh arrangement be made.

The Report of the Committee on Nominations was adopted as follows:

1. Your committee nominates the following members, term to expire in 1917: W. Douglas Mackenzie, of Hartford; Ernest DeWitt Burton, of Chicago; Charles R. Erdman, of Princeton; Henry Churchill King, of Oberlin; Arthur S. Lloyd, of New York; R. P. Mackay, of Toronto; E. Y. Mullins, of Louisville; G. A. Johnston Ross, of New York; W. L. Robbins, of New York; W. F. Oldham, of New York; Miss Helen B. Calder, of Boston; Miss Una Saunders, of Toronto.

2. To fill the unexpired terms of those who have resigned:

(1) In place of Mrs. A. F. Schauffler, President Mary E. Woolley, of Mount Holyoke; term to expire in 1915.

(2) In place of Rev. T. E. E. Shore, Rev. James Endicott, of Toronto; term to expire in 1916.

(3) In place of Dr. Luther H. Gulick, Dr. David Bovaird, Jr.; term to expire in 1916.

3. We nominate for officers:

For Chairman—W. Douglas Mackenzie.
For Secretary—Fennell P. Turner.
For Treasurer—William I. Chamberlain.

4. For Executive Committee—James L. Barton, Ernest DeWitt Burton, John R. Mott, Charles R. Erdman, James Endicott, Miss Helen B. Calder, and the officers named above: W. Douglas Mackenzie, Fennell P. Turner and William I. Chamberlain.

Respectfully submitted,
HARLAN P. BEACH.
T. H. P. SAILER.
O. E. BROWN.

On motion of Professor Erdman it was voted:

That the unanimous consent of the next Foreign Missions Conference (January 14-15, 1914) be asked to change the Constitution of the Board of Missionary

Preparation by inserting in Article III, Section 4, after the word "Secretary" the words "and a Treasurer," omitting the "and" preceding the words "a Secretary." The section amended will then read as follows: "The officers of the Board of Missionary Preparation shall consist of a Chairman, a Secretary and a Treasurer," etc. Also in Article III, Section 5, to change the word "seven" to "six."

After prayer by Chairman Mackenzie the Board adjourned.

REPORT OF THE COMMITTEE ON THE PREPARATION OF ORDAINED MISSIONARIES

MEMBERS OF COMMITTEE

Dr. Robert E. Speer, Chairman, 156 Fifth Avenue, New York City.
Prof. John H. Strong, Ph. D., Rochester, N. Y.
Dean James E. Russell, LL.D., New York.
President Henry C. King, Ph. D., Oberlin, O.
President W. W. Moore, D.D., Richmond, Va.
President E. Y. Mullins, D.D., Louisville, Ky.
Bishop W. F. Oldham, D.D., New York.
Principal T. R. O'Meara, D.D., Toronto, Ont., Can.
President C. T. Paul, Ph.D., Indianapolis, Ind.
President W. W. White, Ph. D., New York.
Rev. George Drach, Philadelphia, Pa.
Rev. Prin. Gandier, D.D., Toronto, Ont., Can.

I. THE PRESENT PLACE AND NEED OF ORDAINED MISSIONARIES

This Committee was appointed to report upon "the forms of missionary service calling for ordained missionaries and the importance of these in relation to other forms of work" and upon the preparation of such missionaries. The situation both at home, among the colleges and universities and abroad in the present needs and problems of the missionary work, makes an inquiry into the place and preparation of the ordained missionary and a statement of the results of that inquiry not only desirable but indispensable. Two paragraphs from a letter from the Rev. R. A. Hume, D.D., of Ahmednagar, India, will bring this situation before us:

I have been increasingly solicitous lest various new and important lines of missionary service might excessively and harmfully interfere with the one spiritual aim of foreign missions. I have been a leader in promoting and conducting general philanthropic effort in the Marathi Mission of the American Board, such as famine relief work, etc., etc.; also in planning and securing money for industrial work. Nevertheless, I am not a little anxious because the spiritual

work of personal effort to win men and women to loyalty to the Lord Jesus Christ as a personal Saviour; shepherding such people; inspiring and guiding churches; the education and training of indigenous leaders, etc., etc., should be neglected. I see all about me places in this very mission where the fruitage of the devoted work of past years in these most important lines is not being reaped, and is even being lost because other desirable and necessary lines of missionary work are receiving foreign leaders and money, and are becoming very important agencies. E. g., in the important station of ——— there are three ordained missionaries and three lay missionaries. These three laymen are good Christian men, but they do not feel as interested in the development of church work and of the old lines of evangelism as ordained missionaries ordinarily feel. Also they distinctly consider themselves not qualified for such work as much as they themselves would like to feel.

On my recent furlough in America I was asked to be present at several student gatherings. The last conference of this kind was near the mouth of the Oregon River, near Portland, Ore. It was a fine Conference. The Y. M. C. A. leaders who organized and conducted the Conference were personally interested to a high degree in having some of the students who were present become foreign missionaries. I was given opportunity to conduct a Mission Study Class, to make platform addresses, and to have frequent opportunities for personal intercourse with the young men who were present. I was surprised to find, if I remember right, nine young men in agricultural colleges express some desire to become foreign missionaries. But there was hardly one student who was present who had a distinct purpose of becoming an ordained missionary. I hope and presume that this was an exceptional case, and that in other student bodies a larger per cent of men in colleges are looking forward to becoming foreign missionaries who will be ordained ministers.

However, apparently the secretaries of the Foreign Missionary Boards are finding difficulty in securing candidates who wish to become ordained missionaries.

We should deal a little more fully with each of these aspects of the situation:

(1) At home the whole trend of education in the public schools and the State universities and increasingly in other schools and colleges is toward studies which do not prepare for the ordained ministry and which less and less prepare for any but commercial and scientific pursuits. Students are given a bent which leads them on into agricultural or engineering courses or some other forms of preparation which have so closed in upon them by the time the missionary call reaches them that they must either go on in these courses and seek an opportunity for such missionary service as may be open to men so trained, or else lose a good deal of what they have taken in going back to secure the prelim-

inary preparation for the ministry. The Seminaries have not enough students at present to supply the needs of both the home and the foreign fields. For the year ending June 30th, 1912, there were 182 theological institutions in the United States with 11,242 students. There were 68 agricultural schools with 92,732 students, and 115 schools of medicine with 18,452 students, and 128 schools of dentistry and pharmacy with 14,353 students. The number of men entering the ministry, while increasing, is short of the home demand. And the additional men needed for the home and the foreign fields, who must be turned toward the ministry in college life, if they are to be secured, are, in the present conditions, men who have not taken Greek or the general studies required for preliminary preparation for the ministry and who have already begun and gone well forward in studies having a different goal. And this tendency is confirmed by the impression that there is as large a place, if not a larger place, in the foreign field for other kinds of men as for ordained men. There is a large and imperative place for such other men which makes it possible to hold the mission field before them as the field of best investment for their lives, but the current impressions and tendencies among young men are enormously in error as to the proportionate importance of the different forms of Christian service both at home and abroad, and the supply of ordained men suffers in consequence. The problem of recognizing the just claim of American education to fit boys and young men for productive industrial work and at the same time of securing the right preliminary education for those who are to give their lives to ethical and religious service and of getting and holding the right men for such service in the face of the overwhelming pressure of educational utilitarianism is a problem for the Church to face and to face now, and its solution is essential if the most needed class of missionaries is not to fail. Our own judgment is that the solution lies

with Christian pastors and in the right guidance by Christian homes of Christian boys for whom their parents can be led to cherish the ideals of the largest service.

(2) On the foreign field the present situation has been created by the growth of specialized forms of missionary service—doctors, teachers, industrial workers, agriculturists, engineers, etc., with the consequent development of what some, though not all, of the early missionaries, regarded as the secondary and even questionable forms of work. Judson had this thought in mind when he wrote in 1832 to some students at home:

> Beware of the greater reaction which will take place after you have acquired the language and become fatigued and worn out with preaching the gospel to a disobedient and gainsaying people. You will sometimes long for a quiet retreat, where you can find a respite from the tug of toiling at native work—the incessant, intolerable friction of the missionary grindstone. And Satan will sympathize with you in this matter; and he will present some chapel of ease, in which to officiate in your native tongue, some government situation, some professorship or editorship, some literary or scientific pursuit, some supernumerary translation, or, at least, some system of schools; anything, in a word, that will help you, without much surrender of character, to slip out of real missionary work.

Today, however, we see clearly that it is the spirit, the aim and the result of the work which determine its real character, and not its particular form, and we have made a place and shall make a larger place for the trained teacher and for the men for other specialized tasks which are an essential part of the missionary undertaking. No men recognize this more clearly than the ordained missionaries. It is from them that this demand for men of competent specialized equipment is coming. Nevertheless, missionaries in every field are now recognizing that the specialized workers, while still absolutely insufficient, are relatively excessive. There should be more of them. But there should be still more of the ordained men. The main body of missionaries, the evangelistic leaders and constructive church builders, have fallen into a dangerous disproportion. They and their work have not been carried forward in an adequate corresponding development with

our educational and philanthropic activities. Our clearer perception, moreover, of the real function of missions in the creation of a native church has not been accompanied by methods for the development of such a church based upon a true understanding of the methods of training bodies of men and of the principles governing the character-formation of institutions.

The Rev. G. D. Wilder of Peking, in a letter to the Committee, describes the conditions which we are facing now in almost every mission field:

For a long time the importance of dependence upon the native preacher for the great bulk of the work of planting the native church has been insisted upon—and rightly. This insistence seems to have had some influence on missionaries, however, to slacken their own evangelistic efforts until we now confront a new situation. The evangelistic missionary is being almost specialized out of existence, and there is no corresponding increase of native preachers to the heathen masses. The Chinese student is like the student of every country—he imitates his teachers—and what he sees them do and count important he does and counts important. Accordingly as he sees his foreign teachers withdrawing from evangelism and specializing on education, etc., he, too, ceases to look to the ministry as the highest form of work for Christ and his country and plans for a life of teaching and other professional work. This year a class of some 25 graduated from our Arts College and some 18 had volunteered for the ministry, but only four of them enter the seminary; the rest seek places as teachers and Y. M. C. A. secretaries. Last year it was a little better, seven out of fourteen volunteers entering.

In the street chapels in Peking, where the bulk of the preaching to non-Christians goes on, we find a great change during the past 15 years. Then each of the five missions in the city had one missionary, and some had two, who were giving their main strength to preaching in these chapels, many of them spending two or three hours a day in direct preaching and personal effort for individuals. They were assisted by the best educated Chinese preachers and by laymen. The chapels were in active operation from noon until dark daily.

At present we find the missionaries of the city all engaged in teaching, superintendence of out-stations, literary work or medical, so that they have no time for the direct evangelistic work. The curious part of the situation, and the alarming part, is that the work formerly done by the foreign speaker is not being done by the best educated Chinese speakers. They, too, are at work teaching or superintending church work among Christians or other philanthropic enterprises. There seems to me to be on the whole a great diminution in the total amount of scholarly preaching to the masses at a time when the students and thinking men are more interested and easily approached. They are drawn by scholarly preaching, but not by that they hear in the average mission chapel. I hope soon to investigate the chapels of the city to find out how much really vital and fresh preaching is done, but I am sure that the above statement is not overdrawn.

Theologically trained men, both Chinese and foreign, are greatly needed in Peking and in most of the other stations of my acquaintance in order to overtake the present opportunity. If we do not continue to lead in this work the native preachers are not going to follow it up with vigor. In this field such missionaries are the backbone of the staff and must continue to be for a long time. Even in the Arts College we still must have teachers who are able to carry on strong evangelistic work if we are to expect our graduates to enter that work. Every Christian worker will meet objections to Christianity based upon the arguments of the rationalistic and materialistic schools of thought of forty years or more ago, and he should be trained in the most modern apologetic.

And this is not Mr. Wilder's feeling alone. He represents here the solid consensus of missionary opinion throughout Asia, and it is safe to say, throughout the world. We know certainly, however, that he is expressing the view of the missions in Asia; for in the Continuation Committee Conferences they have given unequivocal utterance to their conviction that the present overwhelming need in Asia is for competent, thoroughly prepared evangelistic workers. The Shanghai Conference declared:

We urge upon the missions and churches the extreme importance of greatly increasing the proportion of evangelistic workers, both missionaries and Chinese; and in order to meet the present emergency we believe that as many as possible of the existing forces should be set free for this work.

The Peking Conference said:

We cannot deprecate too strongly the tendency apparent in many quarters, owing to the exigencies of other necessary branches of the work, to obscure the direct presentation of the truth as it is in Christ Jesus, or to relegate it to an inferior position in our plan of campaign, and we view with grave concern the disproportionately small number of those whose lives are entirely devoted to this task. We therefore urge the immediate necessity of setting apart a very much larger number of selected workers, both Chinese and foreign, for the organization and prosecution of purely evangelistic work, and that an adequate proportion of mission funds should be allotted for the purpose.

All four of the National Conferences took the same view. The India Conference declared that the need "shown to be of paramount importance by the present situation" is "the clamant need of more aggressive, far-spread and conquering evangelisitc effort" and for such effort and, indeed, allowing for exceptions, "generally speaking, missionaries should receive a broad general culture and a thorough training in theology." The China Conference declared:

Our Lord Jesus Christ has laid upon His church as a primary duty the preaching of the Gospel to all nations. There come times in the history of nations when their need of the message of eternal life becomes manifestly urgent. It is such a time in China now, and in God's providence there is an opportunity corresponding to the urgency of the need. A great door and effectual is opened in China for the direct preaching of the Gospel. . . .

While fully recognizing the great evangelistic value of all the educational, medical and other institutional work, the Conference considers it urgently important at the present time to provide for and to safeguard the maintenance of an adequate supply of workers, Chinese and foreign, for the organization, prosecution and extension of purely evangelistic work, and urges that a due proportion of funds be allocated for effective equipment for this purpose.

The Korea Conference said:

On account of the fact that both missionaries and Korean leaders have been forced to put much time and energy into institutional work and into the maintenance of organization in the growing church, less time and zealous effort than formerly have been given by them to the direct preaching of the Gospel to non-Christians.

All missionaries and Korean leaders should be urged to put, as far as possible, more time and zealous effort into the work of direct personal evangelization, and a definite time should be given by each missionary every year solely to evangelistic work among non-Christians.

And, most significantly of all, the Japan Conference, speaking for a field where many have held that the day of the evangelistic missionary was at its close, declares that 474 additional evangelistic missionaries are required in order adequately to occupy the field, and that the greatest need of reinforcements is not now for the auxiliary methods of work, though wise use should be made of them, but for direct country evangelization, and that combination should be made "wherever possible in educational and other forms of work, in order to release as many missionaries as possible for direct evangelistic work."

The time has evidently come not only to say to young men who have definitely decided to give their lives to medical or educational work or other similar forms of service at home that they should consider whether the foreign field does not at this time offer them the largest field of service, but also to urge earnestly upon all young men who are not yet irrevocably committed to such forms of service that the present greatest need abroad is for trained

evangelistic leadership and that the loudest call from the field is for reinforcements of thoroughly prepared ordained men.

This is the unanimous view of the correspondents of the Committee. We wrote to fifty of the leading American and Canadian missionaries selected by the representatives of their own churches and from thirty of these have received a valuable series of letters. We deemed it wiser, in this case, not to send a formal questionnaire, but to write, instead, a letter which would draw out the strongest personal utterance upon these points:

1. The present place and need of ordained missionaries.
2. The reasons why ordained missionaries are so essential.
3. The preparation required by ordained missionaries.
4. To what extent is similar preparation required, in part at least, by other missionaries?

This general and personal form of inquiry drew forth some interesting suggestions which we shall present, and which specific questions might not have elicited.

We have enquired, also, whether any institutions have sought to offer such a course of preparation as our correspondence indicates that the missionary body feels to be essential.

II. Reasons Why Ordained Missionaries are so Essential

We have already indicated the general judgment of the entire missionary body as to the present place and need of ordained missionaries. But young men at home facing the problem as a life problem, and some of the Boards and missionary agencies facing it as a problem of missionary policy for themselves, may ask why ordained missionaries and a larger proportion of ordained missionaries devoted to evangelistic work should be so essential. These are the main reasons, gathered from our correspondence.

(1) The primary purpose of missions is to propagate the Gospel, to carry it to all nations, to naturalize it in the

mind and heart and life of the peoples to whom it is carried. However much this work may be helped by symbol, it is fundamentally and essentially a spiritual and intellectual task. The Gospel must be stated to new racial minds, its meaning, associated with countless localisms and traditions in our lives, must be voiced in its universal character to populations as unlike us as they are diversified among themselves. The messenger must know his own faith, must be able to appreciate the religious position of those to whom he goes, and to think out the approach and discern the access. He must know what the message of Christianity is, how it can be most persuasively stated to the people, what are the living elements of this old religion and what the errors and untruths which must pass away. New forms of doctrinal statement, new expressions and modes of worship, new institutional organizations will grow up. Men who know the history of Christianity, who have studied its problems and development, who are prepared and ready to deal with life in its currents of intellectual and religious movement, are alone qualified to do fully the first and fundamental work of missions.

These problems and necessities have arisen again and again in the history of the Christian Church, and a thorough study of that history will save men from repeating mistakes made in other ages and will guide them with the light which God has already given to His Church. Especially should missionaries have studied the missionary problems and policies of the Apostolic age and of the other Ante-Nicene centuries and of the Mediæval period and the extension of Christianity throughout Europe.

(2) The central and formative idea of missionary work is the Christian Church. The men who are to found and extend and guide such churches must be men who know what the church has been and is, who think in terms of the New Testament conception, and who, whether their churchmanship is high or low, nevertheless know the reality

of the body of Christ by experience and accept it as the governing principle of their thought and work. And indeed, until there is a Christian constituency, every form of missionary work is limited. Education has neither the right foreground nor the right background, neither the right material to work with nor the right society to work for. Our correspondents present this consideration in varying forms:

It seems to me that the ordained missionary is certain to continue to have a primary and indispensable place in the whole missionary movement. Althoubh social applications of Christianity, education, medical work, etc., are entirely legitimate and in some fields quite indispensable elements of the missionary movement, not one of them is so central as the place filled by the theologically educated, ordained missionary. Of course, the exact function that such a missionary will fill must depend upon his personality and the thoroughness of his training; but so long as the church remains central in the Christian movement, so long will the ordained missionary keep a place of central importance. I would only qualify what I have said by expressing my conviction that the other departments of work may and should all be integral parts of Christian work, penetrated from center to circumference by the Christian spirit and feeding into the church. . . . It seems to me that it is very desirable for all classes of missionaries to have some training in theology. By that I do not mean a full course in a theological seminary, but such well directed study after graduation from college as shall give them a command of the essentials of Christianity and of the Bible, both in themselves and in connection with non-Christian systems. Such study is essential, for example, in the case of almost all Young Men's Christian Association secretaries in the foreign field if they are to render the greatest help to the church and the whole Christian movement. (Galen M. Fisher, National Secretary of the Y. M. C. A. in Japan.)

The work of upbuilding the church can best be done by those who through their acquaintance with the history of the church and of doctrine are in a position to serve as guides. (J. C. R. Ewing, President Forman Christian College, Lahore, India.)

The missionary is the referee in all perplexing problems of church government, of church worship, of creed and conduct. Church history repeats itself; and a knowledge of all the rocks and reefs, or shoals and mists, of wind and weather, that have threatened the ship during the past twenty centuries will not be amiss to the pilots of to-day. Every ordained missionary to the Nearer East should first, through the theological classroom, attend the Council of Nice. It is impossible to be a leader in the religious thought of the native church without theological training. And the caliber and culture of the native church leaders in China, Japan and India are of very high order. (Samuel M. Zwemer, Cairo, Egypt.)

Medical, industrial, educational and women's work can come to completion only where the church with its institutions is established, and this requires ordained men. (W. D. Schermerhorn, Garrett Biblical Institute, Illinois.)

Another consideration is that the acquisition of an amount of theological lore is not the only purpose of a theological course; of equal importance is it that men be developed and established in the analogy of the faith and in Christian or church consciousness, so that they may the more readily and correctly meet the problems to be solved. This will lead to unity of thought and feeling among the missionaries of any mission—a factor of which the value cannot be overestimated. (C. F. Kuder, Rajahmundry, India.)

I would say without qualification that the relative place of the ordained missionary is in respect of importance of service the first place. We cannot reverse the scriptural order—some apostles and some prophets, and some evangelists, and some, pastors and teachers. The great end of the Christian church in missionary work is the planting of the church on mission soil, and in this work the ordained missionary is of necessity the leader. Not only so, but the leaders in the native church must be pastors and evangelists; and to these the ordained missionary should furnish the highest example and inspiration. It would be a calamity indeed should the work of the ordained missionary be subordinated to other forms of Christian work. It is sometimes claimed that the training work is the first work that now claims the attention of missionaries and, therefore, that the church should put her main strength on the building up of institutions for the training of men and the manning of such institutions.

In regard to this it may be said that though the training in institutions is a work the importance of which cannot be gainsaid, yet the training does not begin in the institution nor end there. Who are the men who, passing through Christian institutions, become leaders of their fellowmen and of Christian enterprises? They are the men who came from Christian homes or from a Christian environment, away off, maybe, in some country district. The training began long before the institution was established. Sometimes we hear speakers minimize the early forms of evangelistic mission work, claiming that we have now reached the ideal in the establishing of mission institutions and the training of men and women. But such institutions could never have been established without a constituency, and it was the early forms, the more primitive forms of mission work—which even now cannot be abandoned—that have built up this constituency.

Our Lord Himself had the wider vision fhen he said, "The sower and reaper shall rejoice together." Nor does the training end in the institution. After men leave the institution of learning, full of zeal for Christian service, it is the ordained men of experience and of sympathy who are, or should be, those who will guide, help, suggest, counsel. The forces on the mission field never needed ordained men of the highest type more than they are needed to-day. (P. F. Price, Union Theological Seminary, Nanking, China.)

(3) The great need of the Christian Church, as soon as it has begun, is trained native leadership. That is the great need of all the countries where foreign missions are carried on. These nations need trained Christian leadership. The supreme aim of all missionary education is to produce capable Christian leaders. The most pressing need of these lands today is a trained native ministry.

It is obvious that such a ministry needs for its training men who themselves have been thoroughly over more ground than they are to cover with their students. In the college training of these ministers and in the preparation of the large body of lay Christian leadership required, lay educational missionaries may have a large part, but if the native leadership, lay and ordained, is to be qualified to do its work in the expansion and guidance of the native church, it must have equipment and ideals which call for the work of some of the most thoroughly prepared missionary teachers. Furthermore, the problem of guiding and co-operating with the native church and its leaders in the time of transition to its full independence is more difficult even than the problems which surround its beginning. In all the advanced mission fields this and the problem of fresh evangelization are the two great problems. It cannot be solved on a financial basis or in educational institutions. It must be worked out between men who are church leaders. As Dr. W. A. Shedd of Persia writes in his letter:

> As the native church develops there is grave danger in its control by the mission through financial relations, administered by the mission body, a majority of whom may be not only unconnected with the evangelistic work of the church, so far as personal activity is concerned, but may be without special training in the history and ideals of the church. The true method is influence and not control, and the true basis is character and not finance. The needed moral and spiritual power is not secured, of course, by theological education or by ordination; but the special training and the special setting apart of the ordained missionary are important aids to it. The relations of the mission to the growing church demand ordained missionaries.

The problems arising in this field of new church creation demand the broadest possible equipment and a study of church history and the problem of racial relationships not yet offered to missionary candidates.

(4) The most essential thing in the training of a native church and its leaders is to ensure the dominance of the evangelistic spirit. The church and its leaders can never be made evangelistic by being told to be. They will be

not what the missions and missionaries counsel them to be, but what they see that the missions and missionaries are. For that reason the missions must saturate all their activities with the evangelistic spirit. The Shanghai Continuation Conference spoke of this:

A strong evangelistic spirit should characterize every branch of the missionary enterprise; all missionaries, pastors, teachers and other religious workers by their life and work should give the place of supreme importance to "proclaiming Jesus Christ and Him crucified," and every member of the church should be impressed with the privilege and duty of sharing in the holy art of soul-winning.

And to make sure of the dominance of such a spirit, Bishop Bashford is urging upon his Board the appointment of a yet larger proportion of ordained men. He writes to our Committee:

The evangelistic work, that is, the bringing of men into the Kingdom and the building up of men in Christian character for the future service of the Kingdom, is the end of all our efforts. This end bulks so large, in my thinking, that I would not bring any man to China, even for medical work or for educational work, who does not make the interests of the Kingdom supreme. At just this point we are threatened by specialists and the emphasis which we, and they more fully than we, are inclined to place upon their special preparation and their special work on the field in medicine, science, etc. Hence I have urged the members of our own Board to send men of evangelistic spirit and, so far as possible, ordained men not only for all evangelistic work, but for teaching, and I am glad to add that we have a few ordained men in medicine, and I believe that upon the whole they are the most helpful physicians we have in China.

On the other hand, I am very sure that it is utterly hopeless for foreigners, by their own unaided efforts, to expect to evangelize and Christianize the Chinese. Just as Christ seemed to lay quite as much stress upon teaching His disciples and manifesting His spirit in healing the sick as in the direct preaching, so I am sure that the missionary body as a whole must devote their energies largely to training the Chinese as preachers and showing them by example how to preach, and through preaching build up the Kingdom. On this account I wish that our educators especially might be ordained men who could participate frequently in religious services and could discharge any religious functions. We are aware of the criticisms to which this plan is subject. Men complain that they cannot become specialists in medicine unless they concentrate all their energies upon their technical work. We can meet this difficulty in part by enlarging the number of teachers, physicians, etc., so as to permit some time for the spiritual work and yet leave the physician as much time for his technical work as he now has with the large amount of medical work and teaching thrust upon him. But the supreme end for which we are here is not the making of new contributions to science or medicine, but the raising up of a body of men fully trained and especially with a spirit which will insure still further progress on their part along special lines, but whose supreme aim is the building up of the Kingdom in China.

And it is not only the spirit of evangelism in all activities that is necessary. As we have seen, it is also a great enlargement of the amount of direct preaching, of specific evangelistic work. This is needed not only because of the direct need for it, but also because, as Mr. Wilder's letter has indicated, the only way to have direct evangelism fill a larger place in the native church and to raise up a larger number of men who will preach the Gospel, is for the missionaries and missions to set the example, and for that purpose we need a far larger proportion of evangelistic missionaries. Two letters which we have received may be quoted, expressing the views of two experienced and careful men:

Experience has reinforced my conviction that we ought to send mainly, and as far as possible, ordained men into the foreign field, and regard unordained men as exceptions for certain limited forms of work. I believe that men educated theologically and ordained are better fitted to place the proper values ethically, morally and spiritually upon all other forms of work which are necessarily and confessedly subsidiary to the preaching of the Gospel, which is the supreme end of all mission work. It is becoming a harder fight on the field, as in home churches, to keep the spiritual aim and purpose in advance of the educational and philanthropic. I am sure that the increase of men not educated theologically and whose work primarily is educational, or medical, or financial, does unwittingly weaken and obscure the spiritual aspects of the work except when they may happen to be exceptions to the general rule. We see many medical and educational workers in Syria, of our own and other nationalities, and—I say it advisedly—that unordained men have a much harder time and do less successfully keep the spiritual aims of the work in advance of their professional aims and routine.

Because the Syria Mission is largely surrounded by other forms of work, I would say that the Board would do well never to send us an unordained man unless it is physically impossible to obtain the ordained man. The closer contact with institutions of other nationalities, with consular and governmental business, is an additional reason why we should have ordained men if we would help keep spiritual aims clear and strong. (Franklin E. Hoskins, Beirut, Syria.)

Every year adds to the forms of service required in this land. This constitutes not only ever-widening opportunity, but also constantly increasing danger. Missions are too ready to listen to every appeal which may be made that they open new forms and departments of activity for the betterment of men in all the spheres of their need. In other words, I feel that missions are in great danger of being converted into philanthropies in which the distinct Christian message is either entirely lost or is hopelessly obscured. In order to preserve the integrity of our missionary activity as a distinctively Christian propaganda, it is well to continue to emphasize the ordained Christian minister as the control-

ling element in our missionary force of workers. Generally speaking, he is the only one who has systematic and fairly adequate training for the interpretation and exposition of our faith to a non-Christian people. It is for this reason that I deplore the sending out of so many men and women for our educational department whose training has been exclusively on common educational and pedagogic lines and who are not qualified either to intelligently teach our faith or to successfully meet the philosophic objections raised by the bright youth of this land. I should like to have every missionary candidate (for whatever department he may be sent) confronted before leaving his native land with searching inquiries as to his theological and philosophical qualifications to present Christianity to a non-Christian people. But in any case I believe that the only hope for our cause in India lies in sending out men of deep spiritual experience and conviction, and, as far as possible, men theologically trained and ordained This is the most important requisite in order to preserve for our missionary cause its distinct sphere as a Christian propaganda. From my experience of missionaries and missions in India I am inclined to give prime emphasis to the above.

To this I would add the observation that the large majority of the male members of every mission should be ordained men. It is an easy thing to spread out into many spheres of activity where the ordained man may not be absolutely needed or essential; I raise the question whether such forms of activity should absorb so much of the time and effort of a mission. (J. P. Jones, Pasumalai, Madura, India.)

(5) The intellectual problems and resistances which Christianity is meeting upon the mission field demand men with a training directed to fit them for the discussions awaiting them. Asia is a great forum of debate today. The young men are not only studying the thought of the West, but doing some Oriental thinking of their own. Questions of religion and ethics and politics, ecclesiastical history and organization, the reunion of long severed Christian denominations, the place of non-Christian religions in the education of humanity, the adjustment of ancient Asiatic social principles to the new ideas, of the meaning and destiny of racial distinctions—new questions by the score are before the men who go to Asia in this decade. Dr. J. C. R. Ewing writes:

The missionary who has had little or no opportunity of studying Christian doctrines and history and evidences, usually finds himself powerless in the presence f the keen questionings that meet him as he comes in contact with the brighter minds of the non-Christian world.

And he instances some of the simple and familiar questions which the young men hurl at the missionary:

Who died upon the cross? Was it God or was it man? If He was God,

why did He cry out and say, "My God, why hast Thou forsaken Me?" If He was a man, how can we suppose that a man's death could atone for the sin of a whole world full of men? Explain to me, please, the doctrine of the Trinity. You say that the doctrine of the transmigration of souls is not true; will you give me any argument outside the Christian Scriptures to prove your position on the subject? Some of the greatest of the Christians say that a part of the Bible is not God's Word; which part is that, and how do you know that the rest is inspired? Will you give me any reason for believing that there is a state of conscious existence after death? Of course, I want a reason outside the Bible, for that book is not with me an authority.

And the Rev. J. Leighton Stuart of Nanking, China, adds;

As to the advantage of theological education, even for missionaries engaging in other forms of work, I believe it desirable where possible, for at least one reason, which has been forced upon me by personal observation. In the great mission fields, Western philosophical and sceptical thought, as well as liberalized Christianity, are amazingly current, especially among students. A lay missionary is very apt to have read just enough recent popular theological literature to make him very free in discussing these matters with students, while lacking the poise and perspective that would probably have come with even a brief course in theology and church history.

And missionaries who do not meet so often these necessities feel, nevertheless, the need of this training on other grounds:

Now for the first general question in your letter: "the forms of missionary service calling for ordained missionaries and the importance of these to other forms of work." The apologetic period of mission work in India may safely be regarded as being about over; while there are still large areas here and there in the country that are not occupied by any mission, it is, nevertheless, in general true that Christianity has been sufficiently long established to be well known; and it is equally true that it has so thoroughly commended itself to all classes of Hindus as to need no further defense. It is not too much to say that the greatest influence in India to-day—at any rate in the province in which I labor—is the Bible. History is repeating itself. As in the early Christian church a period of apologetics was followed by one of doctrinal development and expression, together with the development of Christian life and worship, so it will be and has already begun to be in India. Hitherto the majority of accessions to Christianity came from the lower, usually unthinking classes, who docilely received what they were taught by the missionaries of the various denominations. But conditions have changed; not only is the number of well-educated, thoughtful Indian Christians increasing, but the prospect is that before long there will be large accessions from the more intelligent caste people—the gentry of the land. There will come a period of weighing and testing old doctrinal statements, and of comparison of denominational or distinctive doctrines. There is already a disposition to form a national Indian church—to throw off Occidental forms in favor of an, as yet, rather misty Oriental development, and this tendency the aspirations after political unity and nationalism will intensify. Much is being said and written nowadays of the 'Oriental Christ,' and of the contributions that

the Orient, especially India, will bring to Christianity. The cocksureness of inexperience and immaturity in religious matters is proverbial, and, therefore, there will come a situation that will have to be faced seriously. This cannot be met by medical or industrial or educational missionaries if not equipped with a course in theology; nor by agricultural missionaries. It is the theologically trained and ordained missionary to whom we must look to meet this responsibility. (C. F. Kuder, Rajahmundry, India.)

(6) It is recognized that in the early years of Missions the translation of the Bible and the theological text books needed called for men who had a knowledge of Hebrew and Greek and theology. But it needs to be recognized that the literary necessities of those days are immensely augmented today. Old Bible versions need revision, and while it is true that this revision must be chiefly the work of native Christian scholars, few, and in some fields none of these know the original languages of Scripture. This work calls, however, for a negligibly small number of men. But not so the new necessities for apologetic, homiletic and general Christian literature. A Christian literature needs to be created for the peoples of these mission lands. It is a gigantic task, calling for the highest talent and richest preparation. For some time to come an increasing number of missionaries who have had a thorough philosophical, literary and theological education will be needed for this work, and none but such men can do it. One correspondent writes:

To give you an idea of what may confront a missionary and of what great value theological training is, permit me to give a bit of my experience. For the needs of my own work I have been obliged to write, adapt or translate, and then publish in Telegu, books on Isagogics, Church History, Symbolics, Catechisms, Elementary Dogmatics, S. S. Literature, Bible History, Sacred History, Liturgics and Homiletics. During my last year of service I was charged with the translation and publication of our Lutheran "Church Book," a rich liturgy, orders for ministerial acts, and hymns. Had I been without a thorough theological training, I should never have been able to do this work.

(7) We may group in this paragraph a number of reasons advanced by our correspondents for the choice by young men of the work of the ordained missionary, and for the appointment of more such men by the Boards.

For such work as our mission has undertaken in Honan, and it is in all respects the average kind of work done in North China, an Arts Course, followed by a full course in theology, leading up to ordination, is an excellent preparation. It develops all a man's faculties, gives him a good all-round education, introduces him to many men in other professions, broadens his outlook on life, leads him to look well into the past, fits him for active work in the present, thus making him a living man in an intensely living practical age. . . .

A large number of the outstanding representatives of the Christian churches in China were and are still ordained. They studied Chinese, opened up the country to Christian workers, founded missions, organized churches, wrote books, dealt with officials, established colleges, became educators and successful teachers, were enthusiastic evangelists and wise counsellors, and bore the burden and heat of the day in very varied missionary activities. Something may surely be claimed for ordained men to whose credit so much of the best work done so far in China is due. Any method which has produced such good results should not be lightly abandoned. It will stand to be judged by its fruits. (Murdoch Mackenzie, Changte, China.)

It is my firm conviction that a theological training with ordination to the Christian ministry is, all in all, the best preparation for a missionary—exactly because it is the general type of education best calculated to produce the type of manhood required. Even one who plans to be a medical missionary or an educator will, all in all, be a larger man and, therefore, a more effective missionary if he shall have done some theological reading and prepared himself for religious leadership. If the purpose of the medical missionary is merely to administer drugs or perform operations, such training may not be of much use, but if he seeks to build up the Kingdom of God and to take advantage of the great opportunities given him in his practice, then the larger his personality, the more he embodies in his own person and consciousness the total life of the church and of the whole human race, the more effectively can he utilize his great opportunities. (Sidney L. Gulick, Kyoto, Japan.)

We need on the field well balanced and strong characters. The full college and seminary course will go a long way toward settling a man in his character, balancing his judgment, giving him well formed conviction, etc. The man who has not had this training is very liable to be superficial, unstable, and too often erroneous in his teachings. (C. L. Brown, Kumamoto, Japan.)

A sound theological course tends to give a balance to one's mind. The man may forget all about Butler's reasoning, or the substance of "De Incaratione," but his mind is surely the clearer, his judgment the saner, for having gone through the proper course. (B. M. Millman, Toyobashi, Japan.)

An unordained man is always a man with only one string, e. g., if he is sent as an educational missionary and should not meet the requirements, there is no other form of service he will be likely able to enter. Were he ordained, he might succeed quite well as a district missionary. And then there is always the possibility of a man being sent alone to some place where there is no one to administer the sacraments, unless he can do so. This, naturally, is of importance only when ordination is regarded as being necessary for the administration of the sacraments.

Now for your specific question. "What do you believe to be the comparative importance of the work of ordained missionaries?" It outweighs all others and is

the foundation of them all; no mission will succeed without the ministry of the Word and Sacraments. (C. F. Kuder, Rajahmundry, India.)

There are reasons, I think, that make it advisable for male missionaries, as a rule, to be ordained. Medical missionaries are an exception and so are educational missionaries engaged in such teaching as requires special technical training. But generally men whose position requires them to be leaders in educational work and who should be regarded in the community as well as the schoolroom as leaders, will be helped by having the status of ordained ministers. The training in ministerial work will also aid them in taking advantage of the evangelistic opportunities that will offer themselves in the community which should not be neglected. Missionaries engaged in theological training classes, of course, should be ordained. The need of maintaining the evangelistic tone in the missionary body enforces the advisability of educational missionaries being ordained. (W. A. Shedd, Urumia, Persia.)

When we consider the work as it is, there is no place in the world where a broad and all-round training is needed like the mission field, and since our purpose is primarily that of Christianizing the people and doing religious work, the theological education should never be minimized. The fact is that in the changes of mission life, through deaths and the unexpected furloughs and changes of the field, a mission station is often likely to be short-handed. One may specialize as much as he pleases, but the fact remains that the exigencies of the case very often compel a man to undertake and look after work that is very far from that which he had in mind when coming to the field. Few can choose a kind of work and adhere to it through a long period. So many have to take up work quite different from that which they anticipated that I think that the training of the seminary is always in place and should not be omitted." (J. L. Dearing, Yokohama, Japan.)

I authorize you and others to say that from very wide experience during 39 years I do not know of any line of missionary service so inspiring, so urgent, so rewarding as that kind of service which the ordinary ordained missionary is called on to do. The best young men of India are hungering after an advanced education. They are quite open for heart-to-heart spiritual intercourse with missionaries who will speak directly to them on spiritual things. The churches of India are in great need of preachers and leaders of an ordained standing from the West. (R. A. Hume, Ahmednagar, India.)

Special attention should be called to the suggestion that the ordained missionary is the most generally useful and adaptive man. A score of services must be rendered in a mission for which no specialized worker can be sent out. Furloughs constantly break up the distribution of tasks, and throw on the other members of the station the duties of their absent associate. A mission covers a wide area of territory, and problems arise in distant parts of the field which affect all the work and raise problems which go to the very heart of the church's life. Some one must be

ready to go off to live among the people, to cope with these problems. The burden of all these emergencies which arise daily in the work falls on the ordained evangelistic missionaries. The missions need more of them than of any other workers, and suffer most from the lack of them.

(8) The missionary enterprise today is legitimately and of necessity a much more varied service than in Paul's time, and every form of missionary work which is legitimate and necessary can claim an equal sacredness and satisfaction. But when young men are making their choice of the forms of action they are to pursue, it is just to press upon them these considerations which our correspondents have advanced, and also to direct them to the example of the most powerful and successful missionary who ever gave his life to the propagation of Christianity in other lands. What method did Paul pursue? In what forms did he cast his mighty and enduring action? He directly assailed his problems. He took his living Gospel and went with it confidently out upon human life. In city and town and country he preached Christ. He left behind him centres of new life, and he did not forget or abandon them. On the contrary, with ceaseless care he held fast to them, revisited them, wrote to them, sent men to them, sought to make each of them a living nucleus in the new body. He was forever on the watch for likely young men whom he bound to Christ and to his own missionary ideals, and whom he carefully trained in the most powerful of all schools, the school of his own blazing personal companionship. His ambition to push out the bounds of the Church to the rim of the world, to reach the unreached, to make the church a shining moral light and a glowing social fellowship and a resistless Christian argument, and his theory of the Church as a free and living body—these are the ambitions and the theory which we need today, and which call especially for missionaries of Paul's method and spirit and equipment.

The Committee has set forth with deep sympathy and general agreement these arguments for a larger preponderance of ordained men engaged in the most direct, aggressive and comprehensive evangelistic work. And we would press these arguments with all our power upon the attention of our young men, realizing that it is the inadequacy of the supply of capable ordained men which prevents the Boards from increasing the proportion of such missionaries. At the same time, we recognize, as our correspondents have done, the large and increasing place for other workers, and desire to guard against any unnecessary comparisons which might discourage young men who are not intending to enter the ministry from considering the claim of the foreign field. It will suffice to quote from two of our correspondents:

There is much work to be done on the mission field, however, for which the ordinary theological course does not in any special way fit a man. Many mission agents are required. Architects are needed to build houses of many descriptions. Where industrial work is carried on teachers are called for. So, too, where work is done for the blind. Colporteurs require foreign Christians to oversee and direct them. Schools of all grades demand qualified educationalists. Many types of men are needed to reach large bodies of students. Y. M. C. A. work will call for goodly numbers of practical Christian enthusiasts. Newspapers and magazines appeal for thoroughly qualified Christian editors. These are but specimen samples of a large number of callings demanding the best types of Christian men our Western lands can produce, but not necessarily men who have been theological students. With the opening up of China to Christian influences an ever-increasing band of workers will be urgently called for to meet the clamant demands of that ancient empire. Ordained men who desire service in some of the directions mentioned above are sure to give a good account of themselves in these, but the point aimed at is that for many of these Christian activities men not ordained are admirably fitted. Where the needs are so varied, no class of worker should be excluded. Have ordained men by all means, if they can be spared, but do not set a premium on one class of men when there are so many others who could do good work. (Murdoch Mackenzie, Changte, China.)

The need for theologically trained men will no doubt continue to the end; but these needs of the mission field demand economic, social and educational help as well as the moral and the spiritual. Under these circumstances it would be futile to compare the relative importance of men sent to meet these real, though varied, needs.

I think that it would be ideal if all the industrial, agricultural and educational workers we sent abroad had a theological education. It would be ideal if more of our leaders at home could have the advantage of a thorough grounding in such things. But I feel that this is so far from being actually practicable that it ought not to be insisted upon. The requirements in any one of these

lines of work mentioned above are so great that a man can hardly acquire the mastery in his line and give three years beside to the seminary. And I believe that mastery of the line for which a man goes out is essential. I attribute some of our greatest failures in the Punjab to the fact that men have been set to tasks for which they were not prepared, although they had had a theological training. (D. J. Fleming, Lahore, India.)

While, however, our correspondents assert the great opportunities for other workers than ordained evangelists, and decline to require a full theological course for them, there is a general agreement, as there was in the Continuation Committee Conferences, that all missionary workers ought to have a thorough Biblical training and as much of a philosophical and theological equipment, also, as could be given them. The Hankow Conference held that:

Whenever possible, a broad and thorough general education should precede special missionary preparation. A good Biblical training is indispensable for every kind of missionary work, and, in addition, sufficient theological instruction to ensure an intelligent understanding of the Christian faith. Moreover, it is extremely desirable, in fact necessary, that any man or woman who comes out as a missionary should have had personal and practical experience of Christian work at home.

It declared also that missionaries to China ought to have "some education in the religions, history, literature, social institutions and national characteristics of the Chinese people." And the National China Conference held that "all missionaries should be well grounded in Bible study." Our correspondents go further than this and urge the desirability of a good theological and pedagogical equipment for all missionaries who are to take a man's full part in the present-day missionary situation. The missionaries who have written to us are prepared for any relaxation of traditional modes of training, or any combinations or rearrangements which will give the equipment actually needed, but they believe in the necessity of a solid religious training for all missionary workers.

It seems to me that it is very desirable for all classes of missionaries to have some training in theology. By that I do not mean a full course in a theological seminary, but such well directed study after graduation from college as shall give them a command of the essentials of Christianity and of the Bible, both in themselves and in connection with non-Christian systems. Such study

is essential, for example, in the case of almost all Young Men's Christian Association secretaries in the foreign field, if they are to render the greatest help to the church and the whole Christian movement. (Galen M. Fisher, Tokyo, Japan.)

It seems to me very desirable that all male missionaries, except medical, should take a full seminary course. So strongly do I feel this that I have never ceased to urge upon my own son to take the full theological course, though his whole bent hitherto has been toward educational work. However high a man's qualifications may be for educational or other work, I hold that his best equipment is a term of years at evangelistic work. I can't otherwise see how any man is to adequately know a foreign people. He must talk with, sleep with, converse with, listen to and preach to and intently pay heed to every sentence the evangelist may utter when preaching to his countrymen if he would be efficient and know the people. We pity men in the homeland who have to get their training for the ministry from men who have never been in the pastorate. How much more should we expect students to be handicapped who must get their training from foreigners, who do not know them nor the conditions under which they live! (J. Goforth, Changtefu, China.)

No mission work attains its end that is merely benevolent or philanthropic. Saving life, healing the sick, teaching the ignorant, training the dependent, are all good and useful, but their full value in relation to advancing the Kingdom will be realized, not only when the workers do these things in Christ's spirit, but when they turn their opportunities to account by adequately presenting the Gospel and the claims of Christ to the souls with whom they deal. . . .

While it may not be possible for many missionaries other than those preparing for ordination to take a full theological course, it is most desirable that all should know Christianity not only practically, but in its basic, its fundamental doctrines, and its application, so as to state and defend and apply it as occasion may offer. For lack of this knowledge and power many remain silent when they ought to speak, and, conscious of weakness in the presence of opponents, they suffer shame and defeat.

Every missionary should have at least a knowledge of the Bible, its structure, its growth, its messages, its fundamental doctrines and teachings, the common objections and answers suitable. Special attention should be given to an apologetic, having in view evidences fitted to appeal to the genius and mind of the people, and the objections presented from the side of their faiths. (W. A. Wilson, Indore, India.)

I see many and great advantages in specialized work, but see also not a few dangers that need to be avoided. As a general thing, in most of the departments of missionary work, the ordained man who has specialized in some particular department will be a more valuable worker than he who has had only the specialized training. His views, his understanding and his sympathies are broader." (S. R. Gammon, Lavras, Brazil.)

I think the theological course is desirable for men expecting to spend their life in educational work as well as in direct evangelistic work. On the other hand, China is not only substituting Western courses of study for her classical works, thus revolutionizing her old curriculum, but she is changing her methods of study. Hence, the study of pedagogy is of immense advantage to the teacher in China. The demand for such study, together with the demand for special

preparation in the subject which the candidate may be expecting to teach, may require a four years' post-graduate course divided between the theological studies and studies in pedagogy and in the special subjects which he expects to teach. I am aware that I am making large demands upon candidates for mission work. But it ought to be clearly understood that for such a masterly people as the Chinese and the Japanese, and I think also for the people of India, it is simply useless to send any persons save men capable of large and distinct leadership, and I think it is impossible to train such leaders without an eight years' course added to the ordinary high school course given in America. (J. W. Bashford, Peking, China.)

Limitations of age and expense, apart from other considerations, may make such a suggestion as this last impracticable, desirable as many of our correspondents regard it, but there can be no difference of opinion about the need of adequate training on the part of other than ordained missionaries to enable them to cope with the real problem of mission work, such as the psychology of inter-racial religious influence, the domestication of what seems to be a foreign faith in a mind and soul long tenanted by unlawful masters, the development of the Christian Church in an atmosphere alien to its fundamental principles, the adjustment of new truth to life set in age-long habit by processes of peaceful transition which shall not compromise truth, etc., etc. Furthermore, young men going out to missionary service must look forward twenty or thirty years to the work which they will then wish to be doing, and the places of importance they should then be occupying, and should take the preparation which will fit them not only for high-school management or elementary college teaching now, but also for broad exercise of power and efficient leadership of movements and men when they are no longer boys.

III. The Preparation Required by Ordained Missionaries

The third general inquiry addressed to our correspondents related to the sort of preparation needed by ordained missionaries.

1. All are agreed as to the importance of what in America and Canada we know as a full college course or its equivalent as a foundation for the later theological training. Adoniram Judson feared in 1832 that too much stress was beginning "to be laid on what is termed a thorough classical education," but our correspondents without exception argue for the most thorough and comprehensive general educational equipment. The proportion of ordained missionaries who have had a full college course is very high, perhaps higher than in the case of any other body of men. Of the graduates of American Medical Colleges for the year ending June 30th, 1913, the percentage of men holding degrees in arts or sciences was less than 19. The percentage is probably between 90 and 100 in the case of the men sent out by some of our older mission boards. The high standards of the missionary boards in this matter, making full allowance for the case of exceptional men, should be maintained.

By all means let a man take his full college course as a preliminary to his theological studies. Perhaps nowhere in the world is a thoroughly educated man required so much as in the non-Christian Orient. . . .

I should like to add my personal conviction that the mission field demands now more than ever before men with the best qualifications. The candidate for the mission field should have a first-class education. He should be (indeed, he must be, if he is to be in the true sense of the word successful) a man of refined tastes, able to respond to the fine sentiments and instincts of the thoughtful, and in many ways the cultured, Oriental. He must, above everything else, be a man of deep spiritual experience and insight. In short, he must be more than an ordinary man. It is not only an error in policy, but it is criminal to send second-rate men to the non-Christian fields, and especially to the Orient. (W. E. Taylor, Shanghai, China.)

The demands in a country like India on the culture, the mental capacity, the intellectual resources and the moral and spiritual possessions are so great that the very best discipline and widest culture and most thorough and varied scholarship is never wasted and can in a consecrated life be turned to fruitful account in the service of the Gospel.

Of course, there are spheres of labor among certain classes where, with inferior attainments, effective and fruitful work can be done, and there is room for all truly spirit-energized men somewhere. But the churches should keep up their ideal to the highest and keep before their candidates for foreign service the highest standard of culture and intellectual attainment, as well as eminence in spiritual gifts and graces. It will be borne in mind that there are, however,

some spheres where men who cannot profit by the severer course of training may render fruitful service. Yet when it is asked "Is a full college course desirable as preliminary to the theological course?" I would unhesitatingly answer, "Yes." The fuller and more thorough the better. A college degree counts for much in India, and the culture for which it stands counts for more. (W. A. Wilson, Indore, India.)

Yes, "a full college course is desirable as preliminary to the theological course." The great mission fields of the Levant, India, China, Korea and Japan are now getting the highest form of scholastic education, and the broadly educated missionary more readily commands their respect and deference. Long observation in India convinced me of this. As the study of language and the translation and revision of the Scriptures may become the duty of any missionary, the study of language in method and accuracy should be prominent in the college course. (T. J. Scott, Bareilly, India.)

It seems to me that for most workers the college course is essential, as well as a strong, but much modified, theological course. The time is here when men with short-cuts in training show up badly. They do not have the minds to handle large and difficult problems. Our problems are international and interdenominational, and into many of our joint committees are projected discussions which only strong men can take up. Only strong men are wanted. The mediocre type of men can be substituted far better from the ranks of the Chinese of that class. The same salary that supports a weak man will support a strong man. Why not only the strong man?" (R. F. Fitch, Hangchow, China.)

2. All are agreed, also, that the foreign missionary should have a theological training as thorough as that of the ministry at home. Some think that the training should be somewhat different in character. They would change the emphasis of studies.

For such as have foreign missions in view, more of mission history (i. e., modern church history, which is ancient history in modern guise), mission polity or science, Christian ethics, and comparative religion.

For those going to the foreign field there should be more of the comparative studies than for the American workers.

Less attention should be given to those subjects specially calculated to qualify one for a "settled pastorate" and more to Bible, comparative religion, world movements, etc.

Others would have the course, with the exception of some electives, the same for both home ministers and foreign missionaries, for reasons set forth in such letters as these:

It is my feeling that a man preparing for the home pastorate needs in general the same education as one preparing for the foreign field. He needs the same building of personal character and the same world-vision to do his best work. I also think that every pastor should specialize on some foreign country. It is highly important in my judgment that the rank and file of our church

members should acquire that cosmopolitan outlook and world consciousness which comes only with considerable familiarity with other lands, and this can be best developed through a ministry which has this cosmopolitan spirit and outlook. No man can build his own section of the Kingdom of God who does not see its relation to the worldwide Kingdom. (S. L. Gulick, Kyoto, Japan.)

Every Christian minister should have the missionary spirit. At some time during his theological course of study each man should be compelled to face the question of deciding on his field of labor, in the light of all the relevant facts bearing on work at home and work abroad. Few men should venture to say that they are not called to be missionaries abroad. The man who feels assured that his sphere of Christian service is in the homeland has probably greater need of getting into touch with the varied aspects of modern missions than he who purposes to go abroad. To do his best work on the "home base" he must know much of the fields in which his former fellow students are laboring. To inspire his congregation with missionary zeal he must himself be full of it. To lead his young people to study prayerfully and sympathetically the great missionary problems of our time he must first do so himself. If he goes through a full theological course and comes out at the end of it with no missionary enthusiasm there is something wrong with teachers and students both. The conviction is growing stronger with me that the solution of many great missionary questions and problems should be found in our theological colleges. The college which in twenty years has turned out few or no men for the mission field, or enthusiastic missionary advocates in the home lands, has much to be answerable for. If every man should be a Christian, every Christian a missionary, and each congregation a center of missionary activity, what should each theological class be? Surely the Divine Power House for generating the mighty spiritual forces that are to transform communities and nations. (Murdoch Mackenzie, Changte, China.)

3. There is a remarkable agreement, also, in the judgments of our correspondents, with regard to the specific studies which ordained missionaries should have taken either in the theological schools or as part of their preparatory collegiate or university course. The following, taking for granted the more obvious college studies, is a list of the subjects suggested, upon which, though with exceptions as to an occasional item, there is a general concord:

Modern languages, especially German.
Greek.
Phonetics.

History of philosophy.
History of civilization.
History of religion.

Sanitary Science.
Hygiene.
First aid to the injured.

Music.
Art.
Business methods.

Systematic theology.
Church history.
Apologetics.

Missions and world movements.
Early conflict of Christianity with Heathenism.
Political, economic and diplomatic history of foreign mission fields.

Principles of religious education.
Pedagogy.
Biblical pedagogy.
Psychology.
Political and economic geography.
Sociology and civics.
Ethnology and anthropology.
Astronomy.
Economics.
Biology.
Comparative religion.
The science of missions.
Missionary biography.
The Bible.

The comments on some of these special subjects should be noted. There is a strong emphasis on the value of thorough language study, some urging the acquisition and retention of a working knowledge of New Testament Greek and some the mastery of German. Theology, it is held, should be studied in a world air, with the eyes on large horizons, with a closer touch upon the problems of the actual propagation of Christianity throughout the nations. As one writer puts it:

A study of theology, largely historical, is important in order to enable the missionary to understand the large variety of beliefs he will meet. I think personally that thorough Bible study is better than formal theology to lead to the definite personal convictions that are very important. Church history with special attention to the causes and means of the expansion of Christianity and also the working out of Christian principles in society is important. (W. A. Shedd, Urumia, Persia.)

And Church history and Government, as Dr. Shedd holds, should be studied as the living story of the past effort of the Church to meet and solve the very problems with which missions deal today, and all world history be reinterpreted in terms of the redemptive effort of God.

A prospective missionary should take all he can obtain in the history of religions, comparison of religions, where the distinctive features of Christianity are well emphasized, and most especially every form of study emphasizing God in history. The Bible is history, but it is peculiarly God in history for the redemption of man. There are some noble books along this line—Bunsen—but we need more, and I believe that the missionary history of the past century ought to be ready to supply them. While I am not exactly conversant with the details of many seminary courses, I have an impression that there are many minor courses which might give way to these major courses of God in history. (F. E. Hoskins, Beirut, Syria.)

As to ecclesiastical history, let it be general history rather than denominational. We are living in such a big age that the man who does not have a sympathetic knowledge of the history of other churches besides his own is enough to cause heartaches when he speaks.

When it comes to church government, why cannot our seminaries come out

upon bigger ground? Let us study the governments of all our larger churches, with the idea of learning how the best elements in all may be incorporated in fullest richness, in the ultimate Church of God, the Universal Empire of Christ. The Congregational Church stands for individual liberty, the Presbyterian Church for representative government, and the Episcopal for executives (not always sufficiently constitutional). But all these three elements are to be found in all efficient business and political bodies, for the sake of efficiency. In the ultimate Church of Christ we shall embrace all these elements. (R. F. Fitch, Hangchow, China.)

This emphasis on Bible Study is especially noticeable, as two out of many expressions will suffice to indicate, and we may quote these fully as illustrating the attitude of mind of devoted and efficient missionaries on this and other aspects of our inquiry.

In the vast choice of electives which are now open to college students, from the standpoint of what I have seen in Japan, . . . I would *master* German and make it as ready a tool for reading at least as English. . . . I would get thoroughly familiar with the history of European civilization. Philosophy, especially modern philosophy, should receive much attention. Psychology and sociology should likewise be pretty well mastered, in their general outlines. A fair knowledge of the physical sciences is highly desirable—astronomy, chemistry and physics. I would not spend much time on mathematics. For those going to Japan a good general course in art is highly important. Ability to sing is of great importance. Special ability for solo singing or any solo instrumental work is highly appreciated and in constant demand. In the theological school I would . . . master the English Bible—get the assured results of modern Biblical scholarship as to origin, author, historical exegesis, etc. Stiff courses in the History and Philosophy of Religion should accompany a thorough course in the history of the church and the Christian theology.

Systematic theology gripping together the results of all these courses should provide the student with such a world-view and such conceptions of God, man and the world as the present state of human knowledge warrants. Modesty on the part of the theologian as to problems still under discussion is also of the highest importance.

Of course, no person can study all non-Christian lands and all pagan religions with equal fullness. Hence the history, religions and customs of the land to which one goes should be the object of special study. Yet some general knowledge of other lands and their religions and history is also desirable. (S. L. Gulick, Kyoto, Japan.)

Regarding the nature of theological preparations, I find it difficult to form a clear-cut opinion. One sees so many instances of men called to do a type of work entirely out of the range of their anticipation in coming to the field. For instance, I looked forward to a life of sinple evangelistic work, largely in country districts, left most of my books in America at the advice of an old missionary, and thought that further theological study would be a species of self-indulgence. I find myself in a theological school, teaching Greek in Chinese, dealing perforce with recent Biblical criticism, the bearings of evolution and

science generally on Christian truth, and all the difficulties that beset theological students in our home seminaries. One is tempted to say that almost every subject that relates itself to modern life in the curricula of Western seminaries will be of service here. Apologetics, based on present-day objections to Christianity, and to religion in general, constructive Biblical scholarship, of course, comparative religion, Christian sociology (sociology and its related ideas being current everywhere among educated Chinese and Japanese), practical knowledge of music, especially for leading in singing, are some of the things that suggest themselves to me. While Hebrew will doubtless be introduced into our theological schools in the near future, I do not see any advantage in its being studied to any extent by missionary candidates. All this amounts to little more than saying that such men should have practically the same course as those who look forward to the ministry at home. For both classes the supreme need is the study of the English Bible, in the light of modern scholarship, but with the old attitude of reverent belief in it as the Word of God, His message to the nations. (J. Leighton Stuart, Nanking, China.)

Very special emphasis should be laid on the importance of the study of methods of education. Missionary preaching is essentially teaching and the evanglistic missionary engaged in itinerating work needs a thorough elementary knowledge of the principles of teaching, while the ordained men who are to engage in educational work should have both general training in pedagogy and specialized preparation for the work which they are to do.

Wherever possible, missionary appointees should have their fields designated at the beginning of their senior year, in order to be able to shape their elective studies and reading during the last year of their preparation.

Behind the question of the study of the Chinese language on the field lies the problem of student preparation for Chinese missionary candidates before they leave the homeland. Much might be done by the Mission Boards if they pursued a definite policy of determining the appointment of men at least one year before they were sent out to the field and by advising them upon a course of study in matters concerning their land of destination during their last year at home. In China, for instance, a knowledge of Chinese history, Chinese philosophy, the reading of the Chinese classics in an English translation, and, above all, a sympathetic study of the religions of the land, would do very much to remove misconceptions from the minds of intending missionaries and bring them to the close study of the language and contact with the people with minds more or less in sympathy with the Chinese point of view. It is, unfortunately, the case that few men, unless of a specially energetic mental habit, can find time and opportunity to acquire information along these lines such as might be given them by a year's quiet course of intelligent reading in selected colleges and universities. *Efficiency* in the preparation of missionaries for work among Chinese is

a matter not only for the missions on the field, but also for the home Boards in their dealings with candidates for service. (Chinese Missionary Recorder, July, 1908, pp. 359-360.)

4. A small minority of our correspondents favor the study of Hebrew:

In regard to Hebrew, I would unhesitatingly say "yes." The study of Hebrew is important, especially if pursued according to Harper's Inductive Method. I personally received more help from that method of studying Hebrew in the subsequent study of the Chinese language than in any other one study in either college or seminary course." (P. F. Price, Nanking, China.)

I do not think there is any subject the student could substitute for Hebrew that would prepare him equally well for the mission service where his work will necessarily be largely of the nature of teaching. (W. R. Foote, Wonsan, Korea.)

Yes, "a full course in Hebrew," especially for those looking to work in Moslem fields. It will be useful not only in the connection just given, but in the study of Arabic and its literature, and of the Koran. (T. J. Scott, Bareilly, India.)

The storm center of the Old Testament has been the specialty of experts in Hebrew for a great part of the nineteenth century. Higher critics rule out unceremoniously men who are not good Hebrew scholars. Unless Hebrew is taken up the reverent student is seriously handicapped. It means that on many topics he is scarcely entitled to have or express an opinion. It has always been a matter of regret to me that Chinese language studies made it hard for me to keep up Hebrew study. (Murdoch Mackenzie, Changte, China.)

Four out of five, however, of those who have written to us have substituted other work for Hebrew study in their plan for the preparation of ordinary ordained missionaries.

5. We have examined the courses of study offered in various institutions for the special preparation of ordained missionaries, and the tabulation of several of these will suffice to show what progress has been made at home toward meeting the needs which have been expressed. The problem before our theological schools is not an easy one, and it is more difficult now than it has been. They have to deal with an increasing proportion of matriculates who have had an inadequate general preparation, They are called upon to supply studies which should have been taken in the preliminary course. Most of the work outlined above, for example, is work which the student should have covered in college, and some of it is work which he

must do for himself in general reading, either before or after reaching the field. But the curricula which we present indicate how earnestly some institutions have endeavored to meet the requisitions of the missionaries.

These two curricula are three-year courses offered by two seminaries, the number of hours per week being indicated in each subject:

Junior Class

Comparative Religion.....1 hr.
Old Testament History and Literature .....2 hrs.
New Testament Literature....2 hrs. 1st t'm
1 hr. 2d t'm
Art of Preaching.....1 hr.
Elementary Homiletics .....2 hrs.
Voice Training and Vocal Expression .....1 hr.
Rhetoricals .....1 hr.
Foreign Mission Fields.....1 hr.
Systematic Sociology .....1 hr.
National Efficiency .....3 hrs. 1st t'm
Required Elective Courses....4 hrs.

Junior Year

Missionary World View....1 hr.
Christian Doctrine .....3 hrs.
Elocution .....2 hrs.
Missionary Preaching and Teaching .....2 hrs.
New Testament .....3 hrs.
Old Testament .....4 hrs.

Middle Class

The Bible as Literature.....2 hrs.
Systematic Theology .....3 hrs.
Philosophy and Morphology of Non-Christian Religions....1 hr.
Church History to Close of the Papal Schism .....2 hrs
History of Christian Doctrine.2 hrs.
Care of a Parish.....1 hr.
Rhetoricals .....1 hr.
Principles and Methods Religious Education .....2 hrs.
Required Elective Courses....4 hrs.

Middle Year

Historical Theology .....3 hrs.
Pastoral Theology .....2 hrs.
(Administration, Polity and Law, History of Missions.)
Religious Education .....2 hrs.
History and Principles of Education .....3 hrs.
Phonetics .....2 hrs.
History of India and Other British Colonies .....3 hrs.
2d sem.
Sanitary Science .....1 hr.
1st sem.
Social Relations of the Church .....2 hrs.
1st sem.

Senior Class	*Senior Year*
Biblical Theology of the New Testament ..... 3 hrs	Hist. of Christian Doctrine.. 2 hrs.
Church History from the Reformation to the Present Age. 2 hrs.	Comparative Religion ..... 2 hrs.
The Minister's Message..... 1 hr.	The Mission Fields..... 2 hrs.
Liturgics and Personal Life of the Minister ..... 1 hr.	Philosophy and Psychology of Religion ..... 3 hrs.
Pastoral Functions ..... 1 hr.	Methods of Personal Approach ..... 2 hrs.
Rhetoricals ..... 1 hr.	1st sem.
The Science of Missions..... 1 hr.	Missions and World Movements ..... 2 hrs.
The Principles of Education.. 2 hrs.	2d sem.
Methods and Course of Study. 1 hr.	Science and Practice of Missions ..... 2 hrs.
Tropical Hygiene ..... 2 hrs. 1st t'm	History of the —— denomination ..... 2 hrs.
Required Elective Courses.... 4 hrs.	

The required Elective Courses mentioned in the first column are to be chosen from Old and New Testament Interpretation, Biblical and Systematic Theology, Non-Christian Religions, Historical Studies, Religious Education and Languages. The institution offering the courses in the second column offers alternative electives for middle and senior year in Modern Languages, Nurse Training, Business Methods, Music, Phonetics, etc., etc.

The following is a two-year course offering supplementary courses, if desired, in Hebrew, Greek, Phonetics and Theology:

First Year	HOURS.	*Second Year*	HOURS.
English Bible	124	English Bible	186
Ethnic Religions and Christian Missions	31	Pedagogy	62
The Principles of Missions and Methods of Work; Evangelistic, Educational, Medical, etc.....	62	Church History	62
Theory and Practice of Bible Teaching and Speaking.....	31	Biblical Theology	62
Church History in Outline.....	31	Essentials in Missionary Efficiency.	62
Fundamental Doctrines and Problems of Personal Work.....	31		
Psychological Foundations	31		
History of Education.....	31		

The following two courses are offered by two institutions either to men who have taken more or less of the regular theological seminary course, or to those who have taken none of it. The student can take one or two year's work:

I. *Preparation for the Delivery of the Message*

English Bible.
Christian Doctrine.
The Message of Christianity.
The Nature of Religion.

II. *Preparation for the Acquisition of Language*

Phonetics.
Modern Foreign Languages.

III. *Preparation for the Work of Teaching*

Elements of Genetic Psychology.
Advanced Genetic Psychology.
The Psychology of Religion.
A Psychological Study of Peoples in Mission Lands.
Fundamental Principles of Morals and Religious Education.
General Method.
History and Principles of Education.
Special Method for Elementary Grades.

IV. *Preparation for an Understanding of Missionary Problems*

History of Missions.
Theory and Practice of Missions.
Social Progress in Mission Lands.
The Contemporary Missionary Situation.

V. *Preparation for an Understanding of the Field*

Sociology.
The History of Religion.
The Study of the History, Institutions and Religions of the Particular Fields.
The Missionary Problems of Specific Mission Fields.

VI. *Preparation for Increasing the Efficiency of the Missionary in Certain Practical Directions*

Medical Instruction.
Business Methods.
Music.

I. *Missionary Science and History*

The Science of Missions.
Anthropology.
Ethnology.
General Church History.
The Protestant Revolution.
History of Missionary Expansion.
History of the Mission Fields.

II. *The World's Religions*

The Science of Religion.
History and Comparison of Religion
History of Philosophy.
Philosophy of Religion.
Ethics.

III. *Medicine and Hygiene*

Elements of Medicine.
Elements of Surgery.
Tropical Medicine and Hygiene.
Domestic Science.

IV. *The Social and Political Sciences*

Sociology.
Primitive Society.
The American City.
The Country Life Movement.
Biblical Sociology.
Government of Dependencies.
International Law.

V. *Languages of Mission Fields*

Linguistics.
Oriental Languages.

VI. *Biblical History, Literature and Interpretation*

Old Testament History.
Old Testament Literature.
Theology.
New Testament History.
New Testament Introduction.
New Testament Interpretation.

VII. *Pedagogy and Psychology*

History of Education.
Pedagogy of Religion.
Psychology.
Kindergarten Methods.

In other institutions, also, which have not provided any such radically readjusted courses as these, there is an increasing flexibility, a readaptation of the work to modern conditions and to the new world attitude which forbids the perpetuation of the racial insularity of mind of the past. It must be recognized, too, that some of the Seminaries which preserve the traditional studies and emphasis and proportions of study are superior in their effectiveness as training agencies to some of the new courses. It is a matter of thoroughness quite as much as of form. And the provision of new courses will not suffice unless they are given with a thoroughness equal to or surpassing the old. And it must be recognized, also, that the men educated are a larger element than the mechanism of education, and that good men will fit themselves, wherever they may be, and that some of our best theological thinkers and Church leaders will be men who have not had a theological seminary course. Conceding all this, however, it remains true that what is asked by experienced missionaries, and what some of our schools are already providing, indicates the training needed and the direction in which it seems certain that theological education will advance in the preparation of ordained men for the foreign field. Perhaps our Committee has done as much as it is practicable or appropriate for it now to do in simply calling attention to this direction.

6. We have, in closing, to emphasize some vital elements in the equipment of ordained missionaries which are beyond the matter of educational curriculum. Practical experience in home missionary service, in the organization and direction of Christian activity, and especially in persuasive contact with men, is an indispensable part of the preparation of ordained missionaries:

> On the side of Christian work, I think that the missionary candidate should have special training, not so much in the way of formal preaching, but in work for individuals, Sunday school organization, Bible teaching, religious and moral

training and work for the neglected. We missionaries are apt to forget that Christianity can and should take hold of depraved individuals and make godly men of them. We are in danger, too, of making religion too much an intellectual affair to be established by arguments. I should think that city mission work would be useful. Whatever the course is, it should be thorough. (W. A. Shedd, Urumia, Persia.)

With reference to the seminary course, it cannot be questioned that the sole aim in the training given should be to fit men for the highest soul-saving efficiency. That only was the Master's aim, and He did not permit one of His trained followers to start off on a soul-saving mission without filling them with the Holy Spirit. The same Divine equipment is as imperative now as it was then. If the aim and the result in any seminary is not to produce such equipment, then better close the doors, for God, the Holy Spirit, is not in supreme control there. I believe with all my heart in a full seminary course if men are sent out like the Master's; if not, then send men who have never entered a theological hall if they believe and give proof that they are mightily filled with the Spirit of God. There are such to-day in China saving souls, while some men with the very highest educational polish are merely skimming the surface. . . .

If possible all students for the ministry would do well to take lessons in slum, jail and other such work under the guidance of aggressive soul-saving leaders. I owe not a little of my usefulness in China to such work done in Toronto. If men are not pressed by the Holy Spirit to seek lost souls even in the highways and hedges of the homeland, they are apt to spend too much time in their houses on the foreign field. (J. Goforth, Honan, China.)

This specialized and experienced ability as an evangelist, in the truest New Testament conception of the word, is the most essential element in the preparation of the ordained missionary, but there are other forms of specialized knowledge which also have value.

In recent years in Japan I have become impressed with the great advantage gained by a missionary who has some one subject on which he has specialized to the degree that he can be recognized as an expert authority; any subject will do—music, poetry, Shakespeare, Milton, astronomy, botany, birds, Napoleon—anything, provided it is something that he can occasionally make use of for the interest of those about him. He gains unique recognition thereby, not otherwise obtainable, and it brings prestige to all his other work. In Japan to-day there are so many Japanese specialists that a missionary who is not a specialist on anything is popularly assigned the rank of mediocrity, and it damages all his work. (S. L. Gulick, Kyoto, Japan.)

Mr. Menzies suggests, also, a course of training which is not named in any of our curricula, but which has had no small part in the preparation and work of some of our best missionaries:

If you could invent a new course in "Spartanics" or something like that—I mean the ecience f "non-quitting"—you would very greatly benefit the missionary

cause. Our missionaries are dropping off far too fast these days, not as shocks of corn fully ripe, but in the full green of the spring tide, and they drop off and are both lost and gone before (their proper time). (J. R. Menzies, Hwaiching, China.)

Whatever in the discipline of ordained missionaries enlarges and liberates their minds, enriches their social adaptations, expands their human sympathies, advances them toward the stature of the personality of Christ, is a priceless addition to their preparation. The social tests to which the Gospel is put today on the mission field, as it was in the Roman world in the first two centuries, the spread of secular education and civilization in Asia, the need of a Christian-mindedness which lifts the man of conviction above the bonds of theological partisanship, call for men who will be in their measure now what Paul was as a missionary in the situation which he faced.

The Gospel message without its application is too abstract. The application in social service, not done in the name of Christ, brings no glory to our Father in heaven and does no heavenward work in the hearts of men. I saw this so clearly in the Philippines. There is much of altruism and social service, and Christ inspired philanthropism in the Philippines, but not done in the name of the world's Saviour, with the result that men there in great multitudes are going down morally. They have lost their faith in degraded Catholicism and in all religious faith, with the result that side by side with material and educational advance they are going backward in morals.

Now in such a plan we need ordained men of the highest type, who, because of their years of training in a certain direction, may hold strong to the religious motive and be able to keep social work from being secularized and powerless. For example, the publicity man, the worker among the literati and even among the soldiers and perhaps boys ought to have some kind of theological training. So with the man who works among the poor of the city.

But the trouble is with our training. It is not sufficiently human, as was the teaching of Christ. Christ took His disciples with Him that they might know Him and also might know human life. We teach introspection and retrospection. We teach it so thoroughly that the bent of half our theological graduates is fixed for life and they do not come to Chinese life with a broad and open mind. (R. F. Fitch, Hangchow, China.)

The most important aim in missionary training is not the impartation of specific knowledge, but the building up of *large, noble, sympathetic, Christian manhood and womanhood.* For it is the impress of personality that counts in the mission field and everywhere. How often I have heard it said in recent years by Japanese that what they are looking for is personality. They are not particularly conscious of the lack in themselves of scholarship or technical skill; they are painfully conscious that men in high positions somehow lack manhood.

And as I think over the hundreds of missionaries in Japan, I note that the effective workers are the men and women of commanding *personality.* Their unfailing courtesy, kindness and wide sympathy, their unfailing patience, absolute freedom from personal ambition, from irritation or indignation at personal affronts, their perfect self-possession and control of temper and tongue whatever the provocation—these are the qualities that count. Then to these qualities should be added, of course, comprehensive modern scholarship, world-visions, quickness to see and sympathize with the good and true, even if it does not have the Christian name or belong to "my doxy." Now any education which produces this character and this general intellectual attitude, together with the strong conviction that the supreme need of every man is the building up of personal character through conscious and determined discipleship to Jesus, is an education fitted to produce efficient missionaries.

Of course, specific courses of lectures may be highly advantageous and I am quite willing to express my opinion about them and shall do so presently; but I wish to say with all the emphasis of which I am capable that what counts on the mission field is not primarily what a man knows, not his intellectual ability, nor even his social characteristics—but what he is in *his own inner life.* He must be a man whose life is so hid with Christ's in God that his spirit and daily manner of life is manifestly controlled thereby. He must be such that men may unconsciously feel and when they stop to question they must recognize that he is a true Christian—that he has been and still is with Jesus. No amount of intellectual training or brilliant scholarship can be a substitute for this. (S. L. Gulick, Kyoto, Japan.)

This is the finally essential thing in the preparation of the ordained missionary. He is to be the founder and moulder of the new Church. The life which is to be its life he is to bring. Can he bring it in wealth if he has it only in poverty?

It is needless to say that however necessary culture, mental capacity, intellectual equipment may be, for the highest and most efficient service spiritual power and culture are indispensable. And no system of education or preparation is adequate that does not take into account the need for the cultivation of the soul's highest life and make provision for the development of spiritual life and the strengthening of the bond of union between it and the Saviour. Spiritually minded men are needed for spiritual work. A man without the new Christ-given life as a personal possession, however great his culture and talents, should not go as a messenger of the Gospel to the foreign field. (W. A. Wilson, Indore, India.)

The missionary should have a very definite experience of the new birth and be a man of very decided spiritual life. In a vital sense he is the Gospel. His life and the *aura* of his personality will make or mar his work, "Ye shall be witnesses unto me." (Acts 1:8, with John 17; 18.) (T. J. Scott, Bareilly, India.)

All intending missionaries should give Christ His peerless place in their hearts, heads and homes. The man is much to be pitied who goes abroad with his mind uncertain regarding his Saviour and Master. The mission field will thrust many new and seemingly strange aspects of life and duty on him. The

experiences of the average worker abroad are very varied. Mission work to many may seem prosaic enough, without much glamour or romance. To the great majority of Christian workers it is the most joyful work on earth. It is so because it throws them back much and often on Christ for themselves and for their hearers. They see enough of the heathen just as they are. Seeing Jesus Christ daily, they will in Him see them as they are to be. The note of joy, of unquestioning faith, or loyal surrender, of assured triumph, should abound in every true missionary's life. It is Christ always and everywhere. (Murdoch Mackenzie, Changte, China.)

We act unwisely when we take this for granted and assume that it will take care of itself if we take care of theology and pedagogy and Church history. The thing that is of chief importance should be the thing of chief conscious care and concern. Whatever else we provide or neglect in the preparation of ordained missionaries, this is the one thing that we may not neglect. The preparation which does not secure it is futile, however elaborate it may be. The training which does assure it and at the same time provides the breadth and definiteness of intellectual preparation required, is the training for which we are seeking in behalf of ordained missionaries.

SELECTED LIST OF BIOGRAPHIES

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Smith—The Life of William Carey. Murray. 7s. 6d.

Lovett—James Chalmers: His Autobiography and Letters. Revell. $1.50.

Mackintosh—Coillard of the Zambesi. American Tract. $2.50.

Birks—The Life and Correspondence of Thomas Valpy French. 2 vols. Murray. Second hand.

Mackay—From Far Formosa. Revell. $1.25.

Lovett—James Gilmour of Mongolia. Revell. $1.75.

Parsons—Adolphus Clement Good. A Life for Africa. Revell. $1.25.

Dawson—James Hannington. Seeley. 3s. 6d.

Barber—David Hill, Missionary and Saint. Kelly. 3s. 6d.

Jessup—Fifty-three Years in Syria. 2 vols. Revell. $5.00.

Thompson—Griffith John. Doran. $2.00.

Judson—The Life of Adoniram Judson. American Baptist Publication Society. $1.25.

Zwemer—Raymund Lull, First Missionary to the Moslems. Funk & Wagnalls. $0.75.

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REPORT OF THE COMMITTEE ON THE PREPARATION OF EDUCATIONAL MISSIONARIES

MEMBERS OF COMMITTEE

Dr. T. H. P. Sailer, Chairman, 156 Fifth avenue, New York City.
Prof. E. D. Burton, Ph. D., Chicago, Ill.
Miss Helen B. Calder, Boston, Mass.
Rev. W. I. Chamberlain, Ph.D., New York City.
Prof. Charles R. Erdman, D.D., Princeton, N. J.
Dr. John R. Mott, New York City, N. Y.
Dr. Frank Mason North, New York City, N. Y.
Principal C. T. Paul, Ph.D., Indianapolis, Ind.
Dean James E. Russell, LL.D., New York City, N. Y.
Rev. T. E. E. Shore, M.A., Portland, Ore.
Miss Florence L. Nichols, Lynn, Mass.
President Ellen F. Pendleton, Wellesley, Mass.

THE EDUCATIONAL MISSIONARY

HIS OPPORTUNITIES AND QUALIFICATIONS

The aim of this pamphlet is to explain to the young men and women of the United States and Canada who are eligible to become foreign missionaries the work of the educational missionary and the preparation needed for it,—the unprecedented need and opportunities for this work all over the non-Christian world today, the personal qualifications it demands, and the sort of training most apt to be useful.

A word of explanation with regard to special training may be necessary. Most foreign missionary Boards still feel that their principal need is for evangelistic missionaries and men of an all-round type. At the same time it is generally admitted that the present situation on the foreign field demands educational work of a higher grade of efficiency than ever before. For this there must be missionaries with special training. Such training cannot be obtained in the brief period that usually elapses between missionary appointment and sailing for the field. It must

begin some time in advance and may properly influence the electives of the college course, as suggested below. Naturally, the more specialized it is the less certainty is there that a given Board will be able to accept it at the moment that the candidate applies. But broadly trained educational missionaries are almost always welcome. It will be well for the volunteer to get into correspondence with the Board to which he[1] expects to apply as soon as his decision is finally made, even though some years before it may be possible for him to sail, so that he may receive general advice as to preparation. Mr. F. P. Turner, General Secretary of the Student Volunteer Movement, New York City, will always be glad to furnish volunteers with the address of the Candidate Secretary of their Board. If, however, the volunteer feels strongly drawn to educational work, let him begin at once to study the personal qualifications and training recommended in this pamphlet, and to shape his preparation accordingly. It will be found that the training suggested is not narrow, but full of the best elements of culture and one which will fit for a life of usefulness along many lines if for any reason the missionary career must later be abandoned.

The reader is warned in advance that the suggestions represent an ideal which many very successful educational missionaries have not fulfilled in the past, and which may not be met by many in the future. Nothing has been recommended, however, except what the Committee judges to be worthy of serious consideration, and as practicable for at least some missionary volunteers.

In addition to a study of the material previously gathered on this subject, the Committee having in charge the drafting of this pamphlet drew up a statement expressing their

[1] For the sake of convenience the masculine pronoun is generally used in reference to the missionary or volunteer; while there is a special pamphlet in this series treating the preparation of the woman missionary, much that is here said will apply equally well to a young woman who looks forward to educational missionary work.

views and sent it out for criticism, together with a set of specific questions, to a large list of missionaries engaged in educational work, Board Secretaries, and other persons well qualified to reply. Over half of the list was especially recommended by Secretaries of the Missionary Boards of the United States and Canada. Nearly 140 responses were received, which have been freely utilized in the preparation of this pamphlet. The replies represented all the great missionary fields, almost every type of educational work and stage of experience, although in some cases too few replies of a single kind were received to warrant safe generalizations on a given point. Many suggestive details and quotations have been omitted in order to keep this pamphlet within space limits.

What is an Educational Missionary?

The educational missionary is first of all a missionary. He is not merely a teacher or professor employed by a foreign missionary organization for work in a school or college on the field; before all this he is one who has devoted his life to the promotion of the missionary enterprise because he believes that this is the greatest work in the world and that God has called him to it. There are those who go out to teach in missionary institutions for short terms of service, but these are not properly educational missionaries unless the missionary spirit is their controlling motive. If they go mainly to see foreign lands, or to get practice in teaching, or because nothing else happens to turn up, they are helpers of the mission but not missionaries. It is important for several reasons that the educational missionary should have the right spirit and perspective. There are some characteristic difficulties in missionary educational work, as will be explained later, which might dishearten those who put the practice of their profession in the first place; the needs of the work sometimes require a shifting of workers temporarily, so that the teacher

may be asked to itinerate and preach for a time; most important of all, the highest opportunities of his position can be realized only by a man who seeks first the Kingdom of God and regards education as a means to this end.

The educational missionary is a person who promotes the missionary enterprise through the agency of some form of educational institution. He chooses this agency because he believes its contribution to missions is an absolutely indispensable one, and because he feels that he has some special fitness for the service it demands. He holds himself ready at all times to undertake any other form of work that may be manifestly more needed for the moment.

The China National Conference of Missionaries and Chinese Christian Leaders, held in March, 1913, under the auspices of the Continuation Committee of the Edinburgh World Missionary Conference, declares on this subject:

> "We firmly believe that evangelistic and educational work are both included in our Great Commission, and that the success of evangelistic work largely depends on the efficiency of educational work."

What is the Indispensable Contribution of the Missionary School?

The aim of foreign missions is to turn every foreign mission field into a home mission field, to create in it a Native Christian Church which shall be able to do for it what we expect the Christian Church in this country to do for us. The argument for home missions is that in every land the activity of the Christian Church is necessary to complete the evangelization and effect the thorough Christianization of that land. Where there is no Christian Church we must send missionaries to build one up and stay by it until it is strong enough not only to support and govern itself, but to undertake the evangelization of its own nation and the development of other needed forms of Christian institutional life.

Now, it is conceivable that among a simple people cut off from the rest of the world missionaries might plant a

church without the aid of organized schools. They might teach the people to read their Bibles by individual or class instruction; they might inspire them, as has been done in Korea, to great evangelistic activity among their neighbors; by keeping church life on the simplest native basis and encouraging the grace of giving, they might achieve self-support; they might train native Christian pastors and evangelists by informal methods; and they might ultimately produce a church full of such zeal and good works as to put us with our far greater privileges altogether to shame. They might accomplish all this so long as isolation from the rest of the world was maintained and with it the primitive simplicity of life. Even then, as the church increased in size it is hard to see how it could do without elementary schools for its children, and Bible schools for training Christian workers.

But when Western civilization enters the case is different. It brings to bear tremendous forces by which the old life is gradually changed. At first it may only demoralize, but later it begins to work constructively and to create new ideas and ideals. The people are dazzled by the vast material and intellectual inheritance of the West, beside which their own resources look so meager, and they make up their minds to borrow. They find that Western nations have devised a powerful agency for helping individuals to acquire in a systematic and economical way the accumulated experience of the race. This agency is the modern school. We are apt to forget how recent this development is, even in Europe and America. A century ago Germany was the only European nation that had organized a national system of education.[1] In England the state did not accept the responsibility for supplying elementary education until 1870, and France did not adopt free and compulsory education until 1882. The spread of free public education, not only elementary, but secondary and higher, and of

[1] Scotland may be considered an exception to this statement.

higher education for women, is in the United States a matter almost entirely of the last half century. The achievements of industrial education are mostly of the last decade. It is difficult for an outsider to realize how recently many educational ideas have changed from novelties into common-places and, on the other hand, how many traditions still remain long after the conditions that created them have passed away. The school system of today, as a means of molding national life, is a very modern invention.

It is impossible that the non-Christian world should overlook the importance of this agency. The rise of Germany in the West and the brilliant success of Japan in the East have emphatically called attention to the value of education as a foundation of national prosperity. The non-Christian world has made up its mind that it wants education along with battle-ships, parliaments, and manufacturing plants.

As a matter of fact, there have been few mission fields where missionary education has not been recognized from early days. In some cases it has afforded the most effective mode of approach and the strongest evangelizing agency. It has dispelled superstition by turning on it the light of science. It has leavened non-Christian society with Christian ideals; it has prepared the way for the evangelist where it has not done his work for him; it has trained the strongest native Christian leaders. Even in the days of comparative isolation of the East from the West, when Western education was at a discount and the mission school had little if any effective competition, its need was recognized by the strongest thinkers on missionary policy. But now, when the appetite for education is growing fast, when children no longer have to be paid for coming to school, when not only the governments are introducing systems of education completely secular and without the Christian traditions and supplements which our own secular education has, but the non-Christian communities are organizing schools, it is no time for Christian missions to retire from the educational

field. Christianity cannot afford to seem indifferent to the discovery and spread of truth, nor to have its followers sink in intelligence relatively to the rest of the population. In an age when standards of education are rising it must have some of the best educated men among its leaders.

But, it may be objected, why can the Christian Church on the foreign field not depend upon state education just as the Church in America does? Protestantism has no longer any parochial school system, and denominational colleges are relatively less numerous than formerly. Let the Christian community on the foreign field by all means have an up-to-date education, but let it not burden the foreign missionary boards or the Native Church with the expense which this involves. Since the governments in non-Christian countries are building up educational systems, why not take advantage of them, merely supplementing with theological seminaries and Bible training schools?

There are several reasons why this course should not be pursued, at least to the extent of retiring from the work of education on the foreign field. In some countries it may be desirable or necessary to utilize government schools to a certain extent; the day may come when we shall be forced out by competition which we cannot resist, or when conditions have so far improved that we shall be willing to go; but for the present missionary education has some absolutely indispensable contributions to make to the development of the Christian Church on the foreign field. Even on the home field, while denominational schools may decrease, it is doubtful that we can ever afford to dispense with schools in which Christianity is able to express itself more fully than in those controlled by the state.

As a matter of fact, the India National Conference, held in December, 1912, speaking for a country where the British Government has fostered education for many years and has recently undertaken notable improvements, says:

"It is the deliberate conviction of this Conference that the need for missionary schools and colleges as a Christian agency has never been greater than now."

These various and indispensable contributions of missionary education are as follows:

(1) *It sets an example to individuals and nations of the true place of Christianity in education*, as the most valuable part of our inheritance from the past. Education professes to hand down to us the best and most useful ideas and ideals that have been acquired by the race. We cannot permit non-Christian nations to imagine that we consider Christianity so relatively unimportant that we make no place for it in our education. This is a time when the non-Christian world is substituting new ideas for old on a large scale. Its old religions have been in many cases so bound up with superstition that they are being discredited and are losing their hold. With them the old social restraints, such as they were, are passing away. If all the agencies of Christendom could be taken on to fill the gap—the Christian home, the Christian church, Christian philanthropy and public spirit—the case would not be so desperate; but the only agency which is being generally adopted in a systematic way is the secular school, which is likely to become still more secular than it is in the West. Government education in India and Japan illustrates this fact. Not only is all Christian teaching excluded, which would natually tend to keep from joining the staff men who desire to exert a positive Christian influence, but a large proportion of the professors are actively hostile to Christianity. At a recent religious census of the Imperial University of Tokyo, 4600 students out of about 5000 returned themselves as either agnostics or atheists. Under these circumstances it is of the utmost importance that there should be attractive types of Christian education in full view and at close range, which illustrate the methods and value of moral and religious training. Christian schools endeavor to give the Bible the

place it has occupied in the formation of the best Anglo-Saxon ideals, and to afford their students the most favorable opportunity for estimating the power of Christianity in individual lives and through them in the history of nations. They have also led public opinion in meeting special needs, such as those of girls, depressed classes, defectives, unfortunates, and others who are neglected. They have a rare chance powerfully to influence the national education by means of Christian teachers whom they prepare to enter government service. This large field has not yet been cultivated as it should be, but the positions already occupied in China by graduates of Shantung Christian University are some indication of possibilities along this line.

(2) *It sets an example to individuals and nations of the place of education in Christianity.* Christianity is not merely a system of doctrines, but a life of habits, ideals, and attitudes organized into character. It demands a constantly more specialized training for the increasing variety of needs of modern society. Much of the education that develops all-round Christian character may be conducted through family, church, and community life where these are well organized. But just as the school arose to transmit ideas that were not adequately gained through the informal agencies, so today it is being called upon to aid in transmitting the other elements that go to make up character and efficiency. Christianity must see to it that institutions are devised and shaped to meet its needs, and along this line finds great possibilities in the Christian school.

(3) *It seeks to fit all grades of the Christian community for the greatest Christian usefulness according to their abilities and opportunities.* Thus it promotes among all Christians a more intelligent understanding of the Bible and of Christian truth, and an all-round development in Christian character; it helps the rank and file to make the most of themselves in the world and thus provide for the self-support

of the Christian Church; it helps individual Christians by their character to exert an influence in the community, and the Christian community to exert an influence in the nation, far out of proportion to their numbers; it promotes Christian ideals in the home and in social life; it helps to supply trained teachers for a Christian system of education; it inspires Christians to social service; it takes advantage of its contact with those passing through the period when life decisions are made in order to secure volunteers for specifically Christian callings; it trains these volunteers for the most effective service in the Christian Church; it prepares clergymen and laymen of special ability to influence Christian thought and to interpret Christianity persuasively to the nation.

Illustrations of success along all of these lines are very numerous and would fill a volume. All over the world the leadership of the Native Christian Church owes its main effectiveness to missionary schools.

(4) *It offers some especially favorable opportunities for leading non-Christians to accept Christ.* These opportunities vary widely, but in some cases are very great. In some countries not only are there numbers of non-Christians in Christian schools, but nowhere else is it so practicable to remove prejudice, present Christianity in an attractive way, and lead to a decision by personal work. Many of the notable religious awakenings on the foreign field have been in schools. Outside of the school, many homes of parents have been opened to missionaries for evangelistic work, and in the higher institutions the students themselves have presented Christ effectively in surrounding districts.

(5) *It may so leaven with Christian ideals those who do not openly become Christians during their course that they may go away with an entirely different understanding of Christianity and attitude toward it.* Many of these students may become Christians later as a result of school influence. Many others who have acquired Christian ideals and admiration for

Christian character and a personal friendship for individuals, may have special opportunities for influencing non-Christian society through the nominal connection with it that they have preserved. In China especially a very large proportion of positions of prominence in the Republic are being filled by graduates of the missionary colleges. Even when these men are not professing Christians they will exert on the government policy towards Christianity a very different influence from that of the old Confucian literati. Some missionaries consider that one of the greatest achievements of Christian education has been to infuse the non-Christian world with Christian ideas in preparation for a later transformation on a vast scale. In this connection the training of Christian teachers for government schools would be a most strategic move.

(6) *It illustrates the value of Christianity as a philanthropic agency.* The modern school has recently taken up many new forms of the promotion of social welfare in a spirit that can well be called missionary. An essential part of the living Christian message is the act of personal service. If the Good Samaritan had confined himself to the spoken word in his dealings with the wounded man, his message would have been neither living nor Christian. As a matter of fact the Gospel has been advanced on the mission field from the first through acts of kindness, which demonstrate the Christian spirit of disinterested love and which not only commend but interpret the doctrine. A main contribution of the hospital as a missionary agency is that it affords such a great opportunity for this service. In like manner the institutional life of the Christian school, with its close and continuous contact, makes possible many forms of social helpfulness which are not so easily rendered under other circumstances. In both cities and rural districts of our own country the school is being recognized as having important functions as a community

center. On the foreign field the missionary school should be foremost in its efforts to be a blessing to the whole community, and to cooperate with the home and state in individual, social, and civic betterment. It should seek personal contact with the homes about it, and incite its students and graduates to social as well as to evangelistic service. Among many examples, the famine relief work of the University of Nanking and the social service promoted by Lahore Christian College may be mentioned. Every missionary school and college should be a center of social service.

(7) *It prepares an educational system for the Native Church to take over and to maintain in a Christian spirit as long as it shall be needed.* Just how extensive this system will be is a matter for discussion, which will be decided differently in different fields. But everywhere the Native Church will need schools under its own control for a long time to come. These schools must be maintained by educational missionaries until they can be taken over by the Native Church.

In order to make these indispensable contributions to the achievement of the aim of foreign missions, the Christian school will need to be thoroughly effective. It must attract the students it wishes to reach, sometimes in the face of sharp competition from other schools, meet any government requirements that may exist, and reflect credit on the intellectual ideals of the Christian Church. Standards will differ in different countries and under different circumstances, but in general the aims of missionary education make far more strenuous demands than those of schools in this country, and these demands will probably become even more pressing in the future.

Difficulties in Missionary Educational Work

Besides this there are certain difficulties, not all encountered in every field, which make the work of the educational missionary harder than that of the teacher at home.

(1) *The need of teaching in a foreign language.* To do this effectively one needs to know not only the equivalents of his own ideas in the native vernacular, but the thought life of the students themselves. Hence, even in cases where instruction may be given in English, a knowledge of the students' mother tongue is necessary for the best work. When mastered it is much more effective than English for religious instruction and personal work.

(2) *Ignorance of the life from which the students come.* In many cases there is an almost total absence of the home influences that constitute the greater part of American education. Ideas, abilities, and attitudes that are commonplace to the average American boy or girl may be altogether lacking. Points of contact are thus more difficult to find.

(3) *Ignorance of the life to which the students go,* and of the needs of the family, community or nation which education must prepare them to meet. These needs may be physical, intellectual, economic, social, or religious. Until they are known we cannot determine just what sort of education is most necessary. To estimate them properly may require long study.

(4) *Inadequate staff and equipment.* This is a condition of the majority of missionary schools as measured by American standards. It frequently means an over-pressure of routine work, and lack of time for the things that are most important from both the educational and missionary standpoints.

(5) *An inadequate supply of textbooks.* The number available is increasing and in a few places is fairly sufficient, but in most countries the textbook problem is a serious one. Missionaries have done much to meet the need and will

have much yet to do. Especially in elementary education mere translations of books prepared for Western schools will not serve the purpose.

(6) *Lack of trained native teachers.* This is a very great difficulty, which is strongly emphasized both by conference reports and by correspondents. The salaries usually available do not attract the best material, and the missionaries on the ground have frequently been unable to train to real efficiency.

(7) *Too frequent presence of traditions that do not represent the best educational ideals.* Many missionary schools, on account of their comparative isolation from modern educational developments, have gotten into ruts from which it is hard to turn them.

(8) *The responsibility for maintaining distinctively missionary ideals as well as those of secular education.* The educational missionary must not only maintain a good school from the intellectual and moral standpoints, but must make it exert a strong Christian influence and contribute to the growth of the Native Christian Church. To realize this latter aim effectively will demand a large amount of time and energy.

(9) *The increasing stress of government competition.* A few decades ago this was not at all felt by most mission schools. But things are changing. From all over the world comes the report of steadily rising standards of education, so that missionary schools must improve their efficiency in order to maintain their position. In some countries, such as Japan and India, this competition has been felt for some time. In others, such as China and Turkey, it is only beginning, but in a few years may become acute. The government schools are supported by taxes, while the mission schools must depend upon Board treasuries or special gifts. Governments can make regulations in favor of their own institutions. It is generally agreed that the need for a

high quality of work in missionary education has never been so great.

Here then is a task that ought to appeal strongly to American students who wish to help meet the urgent needs of the Kingdom of God. The aims of missionary education are supremely important; the present opportunities, as the bulk of the non-Christian world eagerly invites instruction, are unprecedented; the difficulties afford scope for a high order of constructive ability.

The Qualifications of the Educational Missionary

What has been said above ought to rid any volunteer of the notion that he or she is too good to become an educational missionary. It may well discourage those who have had the notion that "any one is good enough to teach." On the other hand, it must not be supposed that persons need have all the qualities that are desirable in order to be of use. The main value of the list given below will probably be to help volunteers to guide their own training so as to develop the qualifications mentioned.

Another pamphlet of this series indicates the qualifications that should be demanded of all missionaries. These are briefly as follows:

No one should be sent out as a missionary who has not been certified by a competent medical examiner to be of good health and of sound constitution, and who is not well grounded in the general rules of health. In addition to academic preparation, there should be a knowledge of Christianity which will enable one to present it effectively, some knowledge of the field, of the science of missions, the history of religions, the science of language, and the art of education. There should be a direct and personal faith in Jesus Christ, the sense of communion with God, the habit of prayer, a mind filled with the scriptures. As essentials of Christian character there should be self-control, humility, and zeal; as qualities of temper, a love of God, faith and

hope in Him, docility, gentleness, courtesy, sympathy, leadership. On this subject see further the report of Commission V of the World Missionary Conference, Edinburgh, Chapter VIII.

Candidates are not responsible for determining whether they possess these qualities sufficiently to be sent to the field. The Boards undertake to decide this by the aid of statements which candidates make according to instructions, supplemented by estimates sent in by those who know them best. Naturally a candidate who is altogether satisfied with his or her own qualifications would seem to the Boards to lack the primary essential of humility. The only way to settle finally whether a volunteer is acceptable for missionary service is to enter into correspondence with the Board.

(1) *The physical qualifications* of educational missionaries are in general the same as those of other missionary candidates. Athletic ability is especially useful in schools.

(2) *The social qualifications* are important in two principal directions—relations with students and relations with colleagues. Under the former head there is need of an absence of race prejudice, of an ability to sympathize with the viewpoint of students and take an interest in their lives, of a capacity for friendship, ability to do personal work, ability to attract and influence others, leadership, firmness, a sense of fairness, willingness to learn, tact, gentleness, and refinement. As stated above, these are qualities which one who expects to be an educational missionary should cultivate.

As to relations with colleagues, the requirement that is most in demand is willingness and ability to work with others. This point is repeatedly stressed by our correspondents. It involves humility, a willingness to yield in non-essentials, a sense of humor, companionableness, sympathy, tact, good manners. Those whose manners are unsympathetic and pugnacious, who lack refinement and

tact, who are weak in showing and attracting friendship, will be severely handicapped for educational work on the foreign field. The missionary stands to many as a representative of the social life of Christianity; his opportunities for social contact especially in boarding schools are very great. His social qualifications will greatly affect the value of his school work, the comfort of his fellow missionaries, and the relations of the Native Church with the missionary body.

(3) *The intellectual qualifications* will differ for different positions. For some time and in many places teachers of not more than average ability may render useful service, but the majority of our correspondents call for ability above the average. This is especially along four lines:

(a) *Openmindedness and originality.* Conditions on the field are often very different from those at home. Educational missionaries must be alert to note new factors in their problems, and be fertile in adapting their methods. The routine type of mind which applies familiar American methods to all sorts of conditions may do more harm than good.

(b) *Ability to grow without the helps and stimulants of home surroundings.* Teachers on the foreign field may be without the inspiration of associates, supervision, or competition. They may not see the new educational books or magazines, or be able to attend conferences on educational work. Their equipment may be meager and their time occupied with distracting details. Under the circumstances, those who have never formed habits of self-cultivation and continuous intellectual growth are likely to become cases of arrested development. There is need of the ability to learn both from books and at first hand. If this ability is not acquired before sailing it probably never will be.

(c) *Linguistic ability*, the ability really to master a foreign language and pronounce it well. This demands a

freedom from any physical impediment of speech, and an ear good in distinction of sounds. It is not easy to test this ability satisfactorily in advance, but pains should be taken to cultivate whatever one may possess along this line. The oral mastery of at least one modern language is recommended by many missionaries, and also the study of phonetics.

(d) *Clear thought and expression.* It is obvious that those who have difficulty in conveying their meaning to their own fellow countrymen and in their own native tongue, will have a hard time with those of another race by means of a foreign language. Even when English is the medium of instruction it must be used with special clearness.

In view of the difficulties mentioned above, it is evident that there must be a greater number of educational missionaries of unusual mental ability if the perplexing problems of educational missions are to be solved. Training of the best kind is needed, but will never be a substitute for native intellectual strength. On the other hand, those with most intellectual strength will profit most by thorough training and be least harmed by it. Both are needed for those who are to be leaders on the field.

(4) *Professional qualifications.* These are ability in teaching, administration, finance, and in relating education to the best life of the community. As to the professional spirit, there is something to be said on both sides. On the one hand, it is widely recognized that higher professional qualifications are needed for work on the foreign field. Some correspondents advise that no one should be sent into educational work who would not have been a teacher if remaining at home. There is a demand for some workers with the equivalent of a Ph.D. in education and with broad experience in addition. On the other hand, the spirit of the specialist may cause trouble on the foreign field. There is danger that the highly trained educational missionary may entertain a feeling of superiority to his colleagues who have not had his advantages; that he may regard himself,

as one correspondent puts it, "as a sort of special chrysanthemum," only for particular uses; and that consequently he may be hard to get along with and may not fit into the work of the mission. If the specialty has been a narrow one he may find no position exactly to correspond, and he may be unable to do the work that is most needed. His tastes may become specialized so that he can perform only certain tasks with personal satisfaction and may be unwilling to take his share of general work. These are no theoretical evils, but matters of actual experience. There is a type of educational specialist which would avoid some of them, the type that studies education as a whole and traces its relationships with life outside of the school, which is more interested in education as a means than as an end. Even here there may be need for much spiritual humility. The solution of the difficulty of course is not to dispense with higher training in education, but to administer it to bigger men, who will not be spoiled by degrees, and who are first of all missionaries.

(5) *The spiritual qualifications are:*

(a) *Deep personal religious experience*, which is the basis of spiritual power. This needs to be cultivated by habits of spiritual refreshment. The missionary will lack many of the means of inspiration which are available to workers at home, and must understand how to tap for himself at first hand the sources of supply.

(b) *A strong missionary spirit*, which will take time for personal work in spite of the distractions of school life.

(c) *A personal righteousness that commands respect.*

(d) *The ability to teach the Bible effectively.* This is very important, but forms no part of the training of the American secular teacher.

In general, the qualification that is most often mentioned by correspondents is *adaptability*, a broad word which covers adaptability to new and strange conditions, to

possible deficiencies in equipment and support, to the special needs of the field, to students of another race, to colleagues, to the missionary enterprise as a whole. It implies not mere adjustment to circumstances, but making the *best* of them, realizing their missionary possibilities to the utmost. It demands versatility, initiative, thoroughness, patience and common sense. It is the crown of a strong character and not the defect of a weak one. It is the quality that Paul had in mind when he desired to "be all things to all men that he might by all means save some."

The Training of the Educational Missionary

Given the necessary qualifications and personal character, there are three kinds of training that must be considered—the general, the missionary, and the educational training. The nature and amount of each of these will depend in the first place on the ability and opportunities of the volunteer, and, in the second, on the field to which he goes and the type of work which he takes up. There may be volunteers who have not the ability or the means to complete a college course or to take special work afterwards, who may still be useful in certain schools on the mission field. On the other hand, not every position on the foreign field demands all the training that some volunteers are able to take. Not all volunteers will profit equally from the same training. For some types of mind it will be much more worth while than for others. The age of the volunteer is also a factor. Those who are approaching thirty cannot spend much more time in training if they are to go out at all, and even for some who are younger it may be wise not to prolong preparation. Much of the advice which is given to volunteers seems to presuppose either that only one kind of preparation is necessary, or that unlimited time is available. Undoubtedly many workers would be more useful if they gave three or four years each in theology, medicine, and education, but thoroughness

in any one of these departments will usually render it necessary to abridge considerably what can be attempted in either of the others. There are theoretical reasons why every missionary should have a full theological course and be ordained, but it will not be practicable to provide missionaries with more than a very superficial preparation in education if this demand is generally met. With these things in view it will be well for the volunteer to get into correspondence with the Candidate Secretary of his Board, assuming, however, that the mere fact that the Board may be willing to appoint and send him at once does not prove that he might not be more useful with further training. The tendency of Boards is to take candidates with a minimum of preparation that is necessary for a given place. In case the first Board approached has no demand for his kind of training, it may be well to correspond with other Boards.

It must also be kept in mind that it is not possible for a Board absolutely to guarantee in advance just the work which the candidate will be called upon to do on the field. In the first place, the candidate should not expect to be retained in a position in which he does not make good. Conditions on the foreign field are sometimes very unlike those at home, and a person who would succeed in a position of the same general character at home might fail there. Then some special emergency in a mission that is undermanned may make it advisable for him to be transferred to another place, or even assigned to some other line of work. But there is a generally increasing recognition of the fact that while there must be some all-around men who can be moved about freely, those who have had training for special positions are more needed than ever before, and should be kept in them as long as possible.

(1) *As to general training*, the majority of correspondents demand as the minimum for all educational missionaries an A. B., which should preferably include courses in pedagogy. Some would prefer a normal school course, and

a few think that not more than a high school diploma is indispensable for those who teach the lower grades. For teachers in secondary schools and colleges the A. B. should be required; and for the latter, postgraduate work in the subject to be taught is very desirable. For boarding schools, especially where competition is not yet severe, an all-round education may be a better basis, but for colleges some missionaries would demand a Ph.D. for every member of the faculty. While emphasizing the supreme importance of ability, character and common sense, missionaries would generally recommend more thorough training than they themselves received.

It must be remembered that college courses which may offer themselves to the volunteer may differ widely, and that even two with the same curriculum may be of very unequal value. Much depends on the atmosphere of the institution, on the ability of the professors, and the sort of work done by the students. The following courses may well be elected in college if there is opportunity: Bible, education, psychology, sociology, comparative religions, science of language, history, economics, politics, philosophy, ethics, science, English language and literature (in which it appears that many missionaries are noticeably deficient), modern languages, and anthropology. These are all subjects with broad cultural values, and will be rendered only more broad by the consideration of their relations to the changing civilization of the non-Christian world. Other subjects less likely to be on the college elective list but of value to missionaries are: physical training, industrial training, hygiene, domestic science, agriculture, business methods, bookkeeping, phonetics and music. Practical experience in Bible teaching and Sunday School work will be valuable; also experience in personal work and social service. Mission study classes will naturally be attended by volunteers. A course on educational missions is now provided by the Student Volunteer Movement.[1]

[1] "Educational Missions," by James L. Barton.

(2) *As to missionary training*, the most necessary subjects are the Bible, religious education, the fundamentals of Christianity, aims and methods of foreign missions, comparative religions, comparative sociology, and the science of language. A thorough knowledge of the English Bible is essential. This should be based on recent scholarship. One missionary writes, "Blind adherence to traditions will lose the respect of the Chinese." Another says, "Those who do not keep up to date in their religious thought are apt to become stumbling blocks." These correspondents are not urging radical views, but only an acquaintance with modern Christian thought. As yet another puts it, missionaries should at least know enough of the modern interpretation of the Bible to be able to accept or reject it intelligently.

The Bible in Hebrew and Greek is generally felt to be less important for an educational missionary, except of course those who are to teach in theological seminaries or Bible schools or to help in translating the scriptures. Ability to read the New Testament in the original will always be a help, but the study of Hebrew is not recommended. Most pastors in this country have little more than a memory that they once studied it, and the time it consumes had better be given to other things. A knowledge of the background of Bible history and of Biblical theology is much more necessary.

The principles of religious education and the ability to teach the Bible effectively to various grades are also essential. Many students on the field will get from their missionary teacher the only Bible instruction they ever receive. Many will copy his methods in their own work. If he is systematic and efficient in dealing with secular subjects, and haphazard and feeble in his Bible classes, the natural inference will be that he considers the latter of little account. The best opportunities of all may come to him in personal

work outside of any class, and he must know how to make the most of these.

An ability to guide the religious activities of students, such as is gained in the Student Association work will also be of the greatest value.

The fundamentals of Christianity should comprise as a minimum the outlines of Christian doctrine stated in terms of modern thought. The educational missionary should be prepared to present and to teach others to present the Christian message with effectiveness. The full course in systematic theology is not necessary, though some knowledge of the history of doctrine will be very useful, as some of the Western developments of theological thought tend to repeat themselves on the foreign field. The broad essentials on which Christian churches unite are most important. The main value of an acquaintance with denominational differences is that they may not unwittingly be made prominent. An acquaintance with union movements at home will help in promoting Christian union on the field.

Study of the relation of Christianity to philosophical thought may be very useful in dealing with those troubled with doubts, but in general the statement of Christianity should appeal to decision and action rather than to speculation.

The aims and methods of foreign missions should be clearly understood so that the educational work may make its maximum contribution to the whole cause. The report of the World Missionary Conference, Edinburgh, especially Volumes II and III, should be studied, and also the findings of the Continuation Committee Conferences in Asia. Education at home or abroad is only a means to an end, and it cannot hope to achieve its ends unless it understands them thoroughly.

The subject of comparative religions is of great importance to the educational missionary because he seeks to substitute a Christian conception of life for a non-Christian

conception. He must therefore know his points of contact. He will naturally concentrate on the history of the religious development of the field to which he expects to go. He cannot deal fairly and wisely with his students without an acquaintance with their religious background. Volume IV of the Edinburgh Report will be found especially valuable in this connection.

Comparative sociology is useful in the same way. The social structure of many of the non-Christian nations is very different from our own. There is danger that the forces of modern civilization will destroy this far more rapidly than they can supply something adequate to take its place. There is a great opportunity for the Christian school to act as a constructive agency, helping to retain whatever of good in the old order can hope to fuse with the new, and holding up high ideals to combat the sordid ambitions of modern life.

The study of the science of language and phonetics may save the missionary much time and greatly increase his efficiency.[1]

Where shall these subjects be studied? In great universities elective courses on some of these subjects may be available even for the undergraduate. Something may also be done in voluntary classes for Bible and mission study. In general it would seem well worth while to take at least a year to prepare along these lines. In this, as in most other lines of preparation, a second year of study may more than double the profit gained from only one.

Another pamphlet of this series contains a list of courses offered by the various theological seminaries and mission training schools in the United States and Canada. Theological seminaries differ much in the facilities they provide for missionary candidates, and the statements of some catalogs sound better than the facts strictly warrant. It will be best for the volunteer to consult with the Candidate Secretary of his Board as to the choice of an institution.

[1] On this whole subject note Volume V of the Report World Missionary Conference, Edinburgh, pages 161-179.

A full seminary course is recommended for *educational* missionaries by only a small minority of our correspondents. Difference of opinion is partly to be accounted for by the difference between the seminaries that are in mind. Some seminaries provide many electives which would be of value to the educational missionary and make it possible to concentrate on these. Others require all students to follow a schedule of studies which prepares for the home pastorate, including Hebrew. More than one year in a seminary of the former type might be well worth while: seminaries of the latter type should be avoided by educational candidates who can afford to go elsewhere. Some seminaries, however, whose regular course requires Hebrew permit missionary candidates to take special courses without it. A year of postgraduate work in a great university might yield far more in cultural values and general equipment for life than an extra year in the average theological seminary.

The amount of time to be spent at a theological seminary will depend on the previous training of the candidate, the supplementary work he expects to undertake, his age, and often on practical questions, such as self-support, as well as upon the character of the institution. The ideal for an educational missionary is a broad culture which will enable him to grow and be of weight in the community and the councils of the mission, together with such a knowledge of religious subjects as may help him to make real contributions to the growth of the Native Church. Unless he teaches in a theological seminary or Bible school on the field he need not be a specialist in theology, but he will have far greater responsibility in this direction than teachers in this country. *The more distinctively missionary and Biblical training he can get in addition to his educational preparation the better.*

Mr. Fletcher S. Brockman says:

"No person with a partial or superficial education will be able to command the full respect of the Chinese. Heretofore the Chinese have had poor facilities

for passing judgment upon a man's attainments in Western learning. Such will not long be the case. Whatever preparation for missionaries may mean, it must not mean in the case of China less, but rather more, than would be necessary for work at home." (Report of Commission V, pages 270-1.)

(3) *Educational training.* It must be admitted that Mission Boards have been less exacting in their demands for special training in the case of educational than in that of medical missionaries. There are reasons for this. In the first place, inefficiency in medical work demonstrates itself quickly and mercilessly as inefficiency in educational work does not. The hospital patient obviously gets well or dies. The school pupil under poor teaching stays on, learning almost nothing, but no one can tell this from his appearance. Learning is supposed to be a tedious process, anyway, the results of which are not apparent except to those who conduct examinations. In the second place, it is generally felt that educational science is in a more experimental stage than medical science is. The word pedagogy arouses suspicion in the minds of some. Teachers who are deficient in personality often try to conceal the fact by glibness in technical rules, and this has brought discredit on the whole subject. The practical value of educational training is more or less doubted. In the third place, the aims of secular education are felt to be somewhat different from those of the missionary school, so that absorption in them may make a man a less efficient missionary. Finally, educational training at home has been in many cases too specialized. A teacher is expert only in kindergarten work, or in elementary teaching, or in certain subjects of the secondary school or college, but makes no pretensions outside of the field in question. The medical missionary, on the other hand, prepares along all lines—medicine, surgery, tropical diseases, etc.—with the expectation of dealing with every case that presents itself. If teaching were equally broad, it would be more welcome than it is.

All this is not an argument against educational training, but merely a warning against that which is not broad and

thorough. There are many positive reasons to the same point. All the special difficulties mentioned on pages 13-14 of this pamphlet make thoroughness of training more necessary. The handicap of the use of a foreign language by either teacher or students, the demand for adaptation to new mental conditions and to social needs unlike those of America, the frequent lack as to school staff, equipment, adequate textbooks or well-trained native teachers, the ruts which many missionary schools have gotten into, the responsibility for missionary as well as intellectual results, the increasing stress of government competition—all these things plainly demand preparation that shall be especially efficient. Other reasons could easily be added. There is often a lack of opportunity for supervision and consultation. In this country the teacher can easily advise with colleagues or with superiors. On the foreign field he must depend upon his own resources. Here he has the assistance of the home, the church, public spirit, and of other educational agencies, such as literature, public addresses, exhibitions, etc., in large measure. There the school must generally contribute a far larger percentage of the total uplifting forces in the lives of young people. Here the inefficient teacher tends to be eliminated; there he tends to be copied by those who know no better models. Here the large problems and broad surveys of education are assigned to leaders with long experience. There problems that are more perplexing, and the correlation of whole systems must frequently be tackled by comparative newcomers. No one less than the educational missionary can afford to waste time through ignorance, no one can less afford to be inefficient, no one can less afford to be without all the real resources that educational science has to offer. The obvious dangers have already been mentioned of specialization in too narrow a department of education and of becoming too professional in spirit, but the opposite danger is very great, of failing to specialize sufficiently to meet the needs of the present situation.

In particular, a word should be said to the college student and graduate. The tendency in many of our colleges and universities has been to consider almost exclusively the claims of subject matter rather than those of methods of instruction—the what of education rather than the how. Professors are appointed on account of their learning and eminence in research work, with little regard to their ability as teachers. Normal schools and teacher training colleges are looked down upon as narrow in their aims and culture, and the whole science of education falls under the same condemnation. The average college professor or student is prejudiced simply because he imagines that education is nothing more than pedagogy, which he considers to be a set of artificial teaching devices. He needs to realize that because education has come to be recognized by nations as the most important agency of social evolution, the science of education has become one of the broadest, most vital,and most cultural subjects that a man can study.

What Educational Courses Shall Be Taken?

Here again some warnings are necessary. The principal thing is not how many courses a candidate has taken, nor how long he has studied, but what he has to show for it. There is no assurance that a candidate who announces that he has "had" educational psychology, for instance, has really gotten anything that will be of much use to him on the field. Educational courses, like those in all other subjects, sometimes fail to secure to the student all that their titles imply. They are usually taught with American conditions in view, by those who have no knowledge of missionary problems. They often contain more or less dead wood and fail to carry the student to the point of mastery of the subject. Of themselves they are not achievements, but only helps and stimulants to further learning.

The subjects that will probably be most useful are as follows:

(1) *Educational Psychology*, a study of the learning process. This involves the working of the human mind as affected by inheritance and environment, and its laws of organization and growth. From such a study may be expected a better appreciation of how the pupil acquires his habitual modes of thought, of how he adds to his store of knowledge, and of the means necessary to the development of character. Those who expect to deal with children will specialize in child study.

(2) *The Principles of Teaching, in Their Practical Application.* The missionary will do well to know something in detail of the best methods of teaching various subjects, first because he may have to teach several branches regularly or in case of emergency; and second, so that he can train native teachers. He should know enough of principles to be able to adapt to new conditions. Those qualified to supervise and to lead teachers' institutes can be very useful on the field. Normal school teachers of ability are especially needed. Within the next few years the number of native Christian teachers must be greatly multiplied.

(3) *Educational Sociology*, a study of the relation of the school to society. This involves the adjustment of the school to social needs, of the aims, curricula, and methods of each grade and type of school to its particular surroundings. It is exceedingly important that the missionary should not copy blindly the schools of the West, but should understand how they ought to be modified to meet the needs of different fields. One of the most difficult and interesting problems of educational missionary work is to construct the most useful curricula for various situations. For instance, the China National Conference, quoted above on page 4, says of educational work for women, "We must increase it in quality and fit our graduates from colleges and training schools to investigate social and industrial

problems, to study religious questions, and in every way to be leaders of Chinese women in the regeneration of China."

(4) *School Administration.* This is more important for most missionaries than preparation for classroom work. It involves not only such matters as bookkeeping and finance, school building and sanitation, statistics and reports, but all that relates to the social life of the school—moral training, and making the school a social center and a service to the community. Many recent developments of the American public school in its care for social welfare are very suggestive for the mission field.

(5) *The History of Education.* This helps one to see things in a large way, and is specifically recommended by a number of thoughtful missionaries. The course must be detailed enough to present more than a background of names, dates, and leading facts, and must bring out the philosophy of education in different periods. It may well include a comparative study of the chief modern systems of education, not only in their historical setting but in their adaptation of means to ends. An understanding of the fact that our ways of educating the young are not the only effective ways is very illuminating. This is the knowledge the missionary most needs and should use to best effect. It will help him to keep out of ruts. The biographies of great Christian and missionary educators will be found helpful.

(6) *Industrial and Agricultural Training*, including nature study, manual training, household arts, and vocational training. There is a great demand for these subjects at present all over the world, and the missionary should be able to discuss them intelligently. Their successful application will involve a thorough knowledge of principles as well as local conditions.

(7) *Kindergarten Methods*, modified to suit the child life of different lands, have great possibilities on the foreign field. The China National Conference says, "There is an

unlimited field for the Christian kindergarten." For this and the development of the primary curriculum there is need of a few thinkers of large caliber.

(8) *Treatment of Defectives.* This class is generally neglected in the non-Christian world. Christian missions should set an example in caring for them.

Not all these subjects may be studied by all educational missionaries, but the instance of the medical missionary would suggest that the training must be broad and thorough if an adequate type of Christian education is to be set up on the field. It is more important to have missionaries who see education as a whole, who can locate the weak points in our systems and strengthen them, than those who are expert in only a single department.

The best places for these courses are teachers' colleges, pedagogical departments of strong universities, and first-class normal schools. Some institutions which advertise all or most of these subjects may present them in an inadequate way. In general, it is better to inquire about courses and to elect only those which are given by live men instead of depending upon the description of catalogs. Some courses can be taken more economically by individual reading.

The classroom work and study of the candidate may be helpfully supplemented in a number of ways. Practice teaching is quite essential. Apart from it the theory cannot be thoroughly understood. Inspection of good teachers in various grades and types of schools is also very suggestive. Some schools should be visited which share the difficulties of the foreign field as to ungraded classes, foreign born children, poor home life, etc. Hampton Institute is well worth a visit. There should be conversation with those who have had experience along any of the lines recommended for study, and reading not required by the course. Books on educational missions should be read, and accounts of such work as that of Tyndale-Biscoe at Srinagar (pamphlet of the Church Missionary Society), or the social service promoted by D. J. Fleming at Lahore.

The majority of our correspondents recommend that at least a year should be spent in the study of educational theory. This should be a minimum. In medicine the Boards generally recommend a four years' course, and hospital practice in addition. A number of educational missionaries should spend as much time in their preparation—one year's study of theology and three of education, together with actual experience in teaching. Such persons, given the right spirit and ability, would be equipped to study systematically our more difficult educational problems on the field. As it is, missionaries are called upon to perform major educational operations who have had almost no technical training whatever.

Practical experience in teaching and administration is quite as important for the educational missionary as hospital practice for the medical. It should be varied and demand some initiative. It should include some insight into the working of a school system. Practice in supervision and teacher training and in managing a boarding school are especially desirable. Teaching undertaken to pay expenses should be as varied and thoughtful as possible. Missionaries generally advise at least a year of teaching, but many would find it worth while to take more if they could afford it.

The candidate should not be discouraged by all these suggestions. While they require much more than is usually expected of educational missionaries, they represent an ideal which is actually necessary and which for some would be practicable. Few educational missionaries in the past have had such training and yet many of them have been highly successful. The best of them would probably admit that with better preparation they would have achieved more, or at least have come earlier into their full strength.

The training of the educational missionary is by no means complete when he sails for the field. Three very important lines of study remain to be taken up later. The first is the

study of the language, which is being increasingly done in union language schools. Even if the missionary instructs in English he should by no means omit to study the vernacular. The second is the study of the whole work of the mission, and the third, which can be taken at the same time, is the study of the conditions from which the students come and to which they go. Many correspondents recommend that all educational missionaries should serve a term of evangelistic work on the field before beginning to teach. From the educational standpoint the advice is most sound. It would seem absurd to attempt to teach without knowing as much as possible of the life of the students and of the whole enterprise to which the school is expected to contribute. In any event, missionary teachers should take every opportunity to visit the homes of their pupils and to make the most of vacations in traveling about the country.

They should look forward to furloughs as a time to supplement their study after taking the necessary rest. They will then realize far better what they need most and will appreciate what they study as would have been impossible before. Some correspondents would even recommend postponing part of the preparation until the first furlough, on the ground that it can then be made so much more intelligently. Most of these suggest a short first term on the field in order to get a grip on the language and an acquaintance with the needs of the work. But the great majority of missionaries advise that nothing in the way of preparation be deliberately postponed, since one can never know too much; but that the furlough be still used to supplement needs that could not be foreseen. The educational missionary should never cease to grow both in knowledge and in character.

A Brief List of Books for Further Reading

Report of Commission III of the Edinburgh World Missionary Conference. Revell, 75 cents.

This is a very thorough discussion of the needs of educational work in general, and in the various fields in particular. It should be carefully studied by every candidate for educational work.

Report of Commission V of the Edinburgh World Missionary Conference. Revell, 75 cents.

This report treats the training of missionaries and has special sections on the needs of educational missionaries.

Report of the Continuation Committee Conferences in Asia. Student Volunteer Movement, $2.

These Conferences made many important recommendations on the subject of educational work and the training of missionaries which are worthy of study in detail.

Brown—The Foreign Missionary. Revell, $1.50.

A broad general treatment of the missionary and his needs.

Talbot—Samuel Chapman Armstrong. Doubleday, Page, $1.50.

General Armstrong was a man of strong personality, and has contributed very greatly through Hampton Institute to the progress of education.

Washington—Up From Slavery. Doubleday, Page, $1.50.

The best known graduate of Hampton has also made a great contribution to our national education.

Wells—Stewart of Lovedale. Revell, $1.50.

A life of the man who founded the leading missionary industrial institution of Africa.

Smith—Life of Alexander Duff. Out of print.

A bulky book, parts of which may well be skimmed, but of great importance for the history of educational missions.

Hamlin—My Life and Times. Pilgrim Press, $1.25.

The life of another vigorous and original personality, who was the first president of Robert College in Constantinople.

Washburn—Fifty Years in Constantinople. Houghton, Mifflin, $3.

A history of the work of Robert College.

Griffis—Verbeck of Japan. Revell, $1.50.

The only available life of a missionary who did much to lay the foundations of Japanese education.

Hardy—Life of Neesima. Houghton, Mifflin, $2.

A life of the leading Japanese Christian educator.

Burton—Education of Women in China. Revell, $1.25.

Cowan—Education of Women in India. Revell, $1.25.

Two well balanced sketches.

Tyndale-Biscoe—Character Building in Kashmir. Pamphlet of the Church Missionary Society, 9d.

A very striking example of results in character building obtained by unconventional methods.

Books on the Principles of Education

McMurry—How to Study. Houghton, Mifflin, $1.25.

Perhaps the best single book for the practical teacher.

Dewey—The School and Society. Univ. of Chicago Press, $1.

Though very unpretentious in form, has been called the most influential book on education written by an American.

Cubberly—Changing Conceptions in Education. Houghton, Mifflin, 35 cents.
A good brief sketch of the modern ideals of education.

Carney—Country Life and the Country School. Row, Peterson, $1.25.
Shows what an uplifting influence the school may become in a rural community.

Betts—Social Principles of Education. Scribners, $1.25.
A good general introduction on the relation of the school to society.

Kirkpatrick—Essentials in Child Study. Macmillan, $1.25.
A widely used book. Perhaps the best general introduction to this study.

James—Talks to Teachers. Holt, $1.50.
An attractive treatment of some principles of mental development and character formation.

Dewey—How We Think. Heath, $1.
A very careful analysis of thought processes, with application to education.

Coe—Education in Religion and Morals. Revell, $1.35.
A plea for giving religion its proper place in education.

Pease—Outlines of a Bible School Curriculum. Univ. of Chicago Press, $1.50.
Lays down laws along which the best Bible study has been moving.

Weigle—The Teacher and the Pupil. Westminster Press, 50 cents.
About the best of the handbooks on Sunday School teaching.

Monroe—Textbook in the History of Education. Macmillan, $1.90.
Not altogether easy reading for beginners, but the most satisfactory history of education.

REPORT OF COMMITTEE ON QUALIFICATIONS AND PREPARATION OF MEDICAL MISSIONARIES AND NURSES

MEMBERS OF COMMITTEE

Rev. Fred P. Haggard, D.D., Chairman, Ford Building, Boston, Mass.
Rev. James L. Barton, D.D., Boston, Mass.
Rev. Charles R. Watson, D.D., Philadelphia, Pa.
Professor Harlan P. Beach, M. A., D. D., F. R. G. S., New Haven, Conn.
Miss Helen B. Calder, Boston, Mass.
C. O. F. Stumpf, M. D., Queens, N. Y.
John C. Berry, M. D., Worcester, Mass.
John M. T. Finney, M. D., Baltimore, Md.
W. W. Keen, Ph.D., Sc.D., M. D., LL.D., Philadelphia, Pa.
Ellen C. Potter, M. D., Philadelphia, Pa.
J. G. Mumford, M. D., F. A. C. S., Clifton Springs, N. Y.
Horace D. Arnold, M. D., Boston. Mass.
Richard P. Strong, Ph.D., M. D., Boston, Mass.
William J. Wanless, M. D., India.
William H. Jefferys, M. D., India.
Paul W. Harrison, M. D., Arabia.
Ruth Hume, M. D., India.
Edward H. Hume, M. D., China.

In their study of the material from which this report has developed, the committee have had in mind prospective candidates for appointment as medical missionaries, and secretaries and members of mission boards to whom these candidates may ultimately make their applications.

Effort has been made (1) to ascertain what the requisites for effective medical service are from the point of view of the mission field; (2) to outline a definite course of procedure for those who propose to enter this service, and (3) to state the whole case in such a way as to help mission boards to apply, with practical unanimity, the principles found to represent the consensus of opinion of those qualified to speak on the subject.

The bases of the report were the following:

Report of Commission V of the Edinburgh Conference on the Preparation of Missionaries.

Reports of the Council on Medical Education of the American Medical Association.

Report on Medical Education in the United States and Canada by the Carnegie Foundation for the Advancement of Teaching, Bulletin Number Four, 1910.

Report of the Continuation Committee Conferences in Asia, 1912-1913.
Recommendations of the Medical Missionary Association of China.
Replies to a questionnaire (see copy at end of report) sent to about one hundred and fifty representatives of the following classes:
Medical missionaries in active service.
Medical missionaries on furlough or retired.
General missionaries specially interested in medical missionary work.
Medical practitioners at home.
Professors in medical colleges.
Secretaries of mission boards.

The report has been cast in a form that will permit its publication as a pamphlet for use by mission boards in correspondence with medical missionary candidates and as a guide to such candidates in preparation for their work. It was felt that what was needed was not an elaborate treatise or discussion but a brief compendium of facts, principles, and suggestions that would form a sort of handbook for the guidance of those interested in medical missions.

I. The Relative Position of Medical Missionary Work

Perhaps no better statement regarding this can be given than that contained in the recommendations of the Medical Missionary Association of China adopted in its Triennial Meeting at Peking, January 13–17, 1913. This, with other recommendations, was presented to the Continuation Committee of the Edinburgh Conference through Dr. Mott, on the occasion of the recent China National Conference held under the auspices of the Continuation Committee:

"Medical Missions are not to be regarded as a temporary expedient for opening the way for and extending the influence of the Gospel, but as an integral, coordinate and permanent part of the missionary work of the Christian Church, as was emphasized in the resolutions passed by the Shanghai Conference of 1907."

II. The Aim of Medical Missionary Work

The aim of medical missions is to assist in the development of the Kingdom of Heaven on earth through the practice of the gospel of healing, an agency endorsed by Jesus himself. As the Medical Association of China has expressed it, the purpose is "to bring the blessings of healing to the souls and the bodies of the people." The

triple command is to "preach, teach, heal." Of the six items mentioned by Jesus in his reply to the messengers of John, five have reference to healing. Medical missions constitute an important part of the social service which the Church is now beginning to perceive is her culminating task in the world's redemption.

III. Who Should Engage in Medical Missionary Work?

Only those should undertake this work who are fully qualified for it. Others might render effective service, but mission boards to-day cannot wisely appoint those who are not prepared according to the very highest standards of the medical profession. But the medical missionary must also be a Christian man and imbued with the missionary spirit. It is not deemed necessary that he should have a theological training or be as fully prepared for evangelistic work as the ordinary missionary. But he should be so much in sympathy with the evangelistic work as fully to appreciate its importance, to hold his own work in proper relation to such effort, and to perform consistently his part in helping to realize the object of all missionary endeavor. It would be a mistake to appoint as a medical missionary a doctor who is not prepared in the spirit of Christ to devote himself to the work of his fellow men. It would be an equally great mistake to appoint those with a strong missionary spirit but without the professional qualifications. "I should prefer a combination of the first-class physician and a moderate evangelist to a good evangelist and a poor physician." In other words, a medical missionary must be fully qualified to practice his profession, and also have a warm Christian heart and the ability to make his work as physician an effective exposition of the gospel.

While the roster of medical missionaries will reveal the names of men with inferior academic and medical training who have become highly successful missionaries and

physicians, the almost unanimous opinion of medical missionaries themselves is that in the future only men and women of refined tastes, of well-bred manners, of broad culture, of good minds and with the best possible equipment should undertake the life of a medical missionary.

IV. Preparation Considered Necessary for Medical Missionary Candidates Before They Enter Medical College

Every medical school has its own entrance requirements. The American Medical Association, through its Council on Medical Education, is seeking to harmonize these requirements and at the same time to raise the general standard. The minimum pre-medical preparation suggested by the Council is: "At least a four-year high-school education, and in addition at least one year of college work, including at least eight semester hours each of physics, chemistry, biology, and German or French." This suggested requirement for admission will be found elaborated in a pamphlet entitled "Standards of the Council on Medical Education of the American Medical Association."[1] Virtually all who responded to the questionnaire of the Committee favored an even higher standard than that outlined in the foregoing, the majority advocating a full college course before the medical school is entered. There is a strong tendency among medical schools to adopt the full college standard for the matriculates, although it is considered important that physicians should not prolong their period of preparation to such a degree as to cause them to begin their active practice too late in life. If choice must be made, a fifth "hospital year" would be preferable to the last two years in college. The Report of the Carnegie Foundation for the Advancement of Teaching urges two years of college as the minimum requirement. The volunteer for medical missionary service should realize the need for better preparation than if he were planning to remain at home.

[1]Address The Secretary, 535 North Dearborn Street, Chicago, Illinois.

Only a full college course can give him the foundation necessary for his future studies and work.

A large proportion of the responses emphasized the importance of giving special attention to Latin, German, and French during the academic course, both from the point of view of the requirements of the medical course to be undertaken and the study of the language of the mission field to which the missionary may be assigned. The study of phonetics also is advocated as a great aid to the ready acquirement of languages. To this may be added a course in pedagogy. (See XI.) The Medical Missionary Association of China, at their meeting in February, 1913, adopted the following regarding the importance of the work of translation, for which, naturally, special adaptation and preparation would be required:

> "As medical books in Chinese are necessary in order to carry on the instruction in our colleges and to provide medical literature for graduates, the association would urge on the Missionary Societies the need for arranging that suitable men should devote a large part of their time to the work of translating and preparing such books."

For special suggestions regarding the preparation of medical missionaries for other phases of the work, see XI.

Fear has been expressed by some that the establishment of too high a standard of education may deter many from undertaking so arduous a task as is necessarily involved in securing full medical training. To a certain extent this may be true. Immediate needs for men may not be so easily supplied by the boards, but it is believed that in the end it will be found that greater progress has been made and a larger supply of candidates furnished through adherence to a standard that undoubtedly will attract some who now hesitate to accept appointment to an inferior grade of service, where standards are low and equipment is meagre. The aim should be to lift and maintain at a high level the requirements for medical missionary service.

Dr. Henry S. Pritchett, in his introduction to the Report of the Carnegie Foundation, 1910, says:

"No members of the social order are more self-sacrificing than the true physicians and surgeons, and of this fine group none deserve so much of society as those who have taken upon their shoulders the burden of medical education. On the other hand, the profession has been diluted by the presence of a great number of men who have come from weak schools, with low ideals both of education and of professional honor. If the medical education of our country is in the immediate future to go upon a plane of efficiency and of credit, those who represent the higher ideals of the medical profession must make a stand for that form of medical education which is calculated to advance the true interests of the whole people and to better the ideals of medicine itself."

Dr. Abraham Flexner, who wrote the report of the Foundation, makes this significant comment regarding the relative cost to society (in the case of missionary doctors, the Church) of well-educated physicians and of those that are poorly equipped:

"The proper method of calculating cost is, however, social. Society defrays the expense of training and maintaining the medical corps. In the long run, which imposes the greater burden on the community—the training of a needlessly vast body of inferior men, a large proportion of whom break down, or that of a smaller body of competent men who actually achieve their purpose? When to the direct waste here in question there is added the indirect loss due to incompetency, it is clear that the more expensive type is decidedly the cheaper. Aside from interest on investment, from loss by withdrawal of the student body from productive occupations, the cost of our present system of medical education is annually about $3,000,000, as paid in tuition for fees alone. The number of high-grade physicians really required could be educated for much less; the others would be profitably employed elsewhere; and society would be still further enriched by efficient medical service."

The fact should not be overlooked that on the mission field the medical missionary will have to depend far more upon his own resources than at home. He will not be able to call in specialists in particular diseases, or experts to perform exceptional operations. He must be a master himself, capable of doing anything that may be required of him. Failure or weakness means much more there than it would here. Confidence not simply in himself but in the profession and the missionary cause will be weakened by the results of the lack of knowledge or professional skill. As already indicated, the medical missionary

will need an even higher degree of preparation for foreign work than for work at home.

V. Choice of a Medical School

Obviously the mission boards are not in a position to determine what schools are standard. They can do no less, however, than accept the judgment of such a body as the American Medical Association and appoint missionaries only from those schools that maintain an agreed standard. The Council on Medical Education has classified the medical schools of America as follows:

Class A Plus—Acceptable Medical Colleges.
Class A—Colleges lacking in certain respects, but otherwise acceptable.
Class B—Colleges needing general improvement to be made acceptable.
Class C—Colleges requiring a complete reorganization to make them acceptable.

Men and women proposing to invest their lives on the mission field cannot afford to jeopardize their work because of imperfect training in an inferior school. Candidates should consult with their respective boards before selecting a school in which to conduct their studies. It is definitely recommended that only graduates from Class A Plus and Class A schools or those from the corresponding classes indicated in the report of the Carnegie Foundation should be appointed medical missionaries.

VI. The Medical Course

There is practically unanimous testimony on the part of those consulted that no one should be appointed to medical missionary service who has not had at least four years of professional training. A majority favor a course of five years. In regard to this point, also, a few fear that with so high a standard the needs of the field will not be adequately met. This may be true so far as mere numbers are concerned, but the ultimate results of the adop-

tion of the higher standard must be better than would be possible under the lower. All agree, also, that the regular course should be followed throughout without deviation for special studies that might seem better to fit candidates for their work. To the regular medical course certain additions may profitably be made. (See VII.)

In this connection reference may appropriately be made to the question of some medical training for non-medical missionaries. It may be assumed that everyone applying for missionary appointment will at least have acquired what is now generally taught in the public schools regarding physiology, hygiene and first-aid-to-the-injured. In addition to all this the non-medical missionary, especially if he has aptitude for it, may very profitably do some reading along medical lines, preferably under the guidance of a physician friend. Better still, he might take a brief special course of lectures and training in subjects relating to the care of health and the treatment of minor ailments and injuries. Such a course of preparation will be found especially helpful to missionaries who are to be located in frontier stations and in sections such as are to be found in Africa, where physicians and hospitals are either very few in number and widely scattered or lacking altogether. It should be clearly understood that these suggestions are not offered to encourage prospective medical missionaries to substitute a short-cut preparation for full medical training, but to call the attention of others to the desirability of having this additional equipment. Candidates for appointment to other than medical work will do well to take up this question in correspondence with their respective mission boards.

VII. Subjects to Which Special Attention May Profitably be Given

Mission fields differ greatly in their conditions and the demands they impose upon those who serve in them. Definite consideration should be given to special equipment

which may be needed in particular cases. Information regarding this can be obtained through the mission boards. The following list of subjects will serve as a general guide. The items are arranged in the order that expresses the average judgment of medical workers:

Class A.

1. Surgery.
2. Tropical diseases.
3. Obstetrics.
4. Diseases of women and children.
5. Stomach and bowels.
6. Respiratory organs.
7. Skin.
8. Eye.
9. Ear, throat, nose.

NOTE—Nos. 3 and 4 are especially urged for women physicians.

To the above is added a supplementary list in which some items are comparatively new, as details in a missionary's equipment. They are, however, rapidly increasing in importance.

Class B.

1. Microscopy and bacteriology.
2. Preventive medicine.
3. Hygiene.
4. Sanitation.
5. Pharmacy.
6. Dentistry.
7. Orthopedics.

CAUTION—The foregoing list and others which follow contain many items to answer the questions of many people. Obviously no one can specialize in all subjects. With this broad outline of desirable equipment and possible needs one can better map out a course of preparation than if an average or minimum list were suggested. Good advice would be: Choose those subjects which seem to be essential and prepare in them as fully as possible; secure such additional equipment as previous training, tastes, and opportunity may indicate.

There is unanimous conviction that every medical missionary candidate should after graduation from medical school act for at least one year (two are preferred by many) as an interne in some good hospital. A general hospital is better for both men and women candidates.

VIII. When Should Special Attention be Given to the Subjects Mentioned in Classes A and B In Section VIII?

It may be difficult in most cases for the student to do special work in any department during his medical course; still, if his decision be made before he enter the course he can doubtless, with the suggested schedule before him, favor to some extent the subjects mentioned. In a majority of cases extra time will have to be given to these branches after completion of the regular course.

There is difference of opinion among those consulted as to when and under what circumstances this postgraduate specialization shall be undertaken. Some claim that during the two years of interneship all that is necessary can be acquired. Others believe that in certain branches, particularly tropical diseases, a definite postgraduate course should be attended. Still others hold that the best plan is to postpone all graduate work, exclusive of a year or two of interneship, until the first furlough period, when the missionary will be able to judge from his own experience what he most needs. Advice on this point should be sought by the new worker from those already on the field and from the board at home.

IX. License to Practice Medicine

Every appointment to medical missionary service should be conditioned upon the passage of an examination by an examining board of some State or other authority. This is important both in the interests of the missionary's standing and as a protection to him in case he should be compelled to relinquish his work abroad and take up permanent practice in the home land.

X. Beginning Work on the Field

Under this head three questions have been asked:

(1) Shall additional study be undertaken in hospitals on the field before medical missionaries take up their regular

work? The opinion is expressed that this is neither necessary nor practicable.

(2) Should the physician newly arrived on the foreign field spend some time under the direction of an experienced medical missionary before being put in charge of a hospital or assigned to the care of the medical work of a station? The majority seem to favor such a plan where practicable, but a lack of workers has rendered it impossible in most cases to follow the course indicated.

(3) Should medical missionaries have equal opportunity with other missionaries for the study of the language? The answer to this question is obvious. All agree as to the very great importance, not only of affording opportunity for such study, but, in view of the peculiar temptation he will undergo to devote his whole time to the practice of his profession, that special provision should be made to ensure to him this opportunity for language study. Until the language is learned its pursuit should be considered the first and most important duty. While engaged in this study the new recruit may practice his profession with moderation and render such other assistance in the station as his time and strength will permit.

It will be unnecessary for all physicians to go deeply into that literary study of the language that is expected of the ordained man, the educationalist, and the translator. On the other hand, the language study required of the medical worker should deal in a thoroughly satisfactory way with technical language connected with the profession, and should also secure fluency for ordinary conversation and finish for social relationships. Mission boards or their language committees on the mission fields should provide special courses of language study for physicians.

XI. Preparation in Other Departments than Medicine

The extent to which prospective medical missionaries shall prepare in other departments than medicine depends to a

large degree on the answer to the question as to how much will or should be required of them in other forms of service. Wide difference of opinion prevails as to the medical missionary's relations to these departments and the amount of time, if any, he should give to them. These opinions vary from "Give attention to all in a general way" to "No time for any." The enthusiast in behalf of medical missions, believing in the co-ordinate character of the ministry of healing, feels that if the medical practitioner performs his professional work well he has done all that could reasonably be expected of him. The evangelistic missionary, on the other hand, is inclined to believe that the mere practice of medicine is not and cannot be made sufficiently missionary in character to warrant the relief of a doctor from a definite share in other forms of activity.

The fact is, there is no conflict here. Several fundamental principles should be laid down. (1) Only those should engage in missionary work, whether evangelistic, educational, or medical, who are called to be missionaries (See III). (2) Everything done in any department of the work should be definitely missionary in character, the expression of a missionary purpose. (3) Economy and efficiency require that the major part of a missionary's time and strength should be devoted to that phase of the work for which he is best suited and for which he has made special preparation. If a missionary in one department is compelled to have oversight of other departments, it may follow that his principal task will be neglected; but a reasonable participation in the work of other departments will not only be to the advantage of these other departments, but help him personally as well. Such participation will keep him from developing a narrow or unsympathetic attitude. Furthermore, one may have the experience and ability to make a substantial contribution, in the way of counsel at least, regarding work in which he does not profess to be an expert. This would apply with equal force to mis-

sionaries in other departments as to their attitude toward medical work and workers. (4) The spirit of Christian fellowship and helpfulness, the importance of co-operative action, the need for unity in making plans and in the administration of the work alike demand the recognition of mutual relationships and responsibilities.

The four departments of work to which additional preparation will enable him to contribute are: (1) Evangelistic; (2) Educational; (3) General oversight of churches, schools, etc.; (4) Miscellaneous station work and problems. He will certainly give special attention to the health of the other members of the station force, and will naturally find a place on the building and other committees for the oversight of practical affairs. The branches in which this preparation may be secured are as follows: (See Caution on page 9):

(1) The Bible, that he may be able to teach it.

(2) Practical Christian work, that he may most tactfully lead men and women into a new spiritual life.

Too much emphasis cannot be placed on the importance of the two subjects just noted. As to the Bible, the missionary should have a first-hand acquaintance with it as a source of power; an up-to-date knowledge of Bible interpretation that will keep him from narrow or too literal views; a broad knowledge of its relations to modern thought that will help in bringing it to bear on the characreristic problems of the present day; an ability to teach the Bible effectively, which is not necessarily involved in the most thorough scholarship and which can be developed only through practice.

Referring to practical Christian work the physician may do very little if any preaching; he may not engage in teaching, but his chief justification for being a missionary is that he is a representative of Jesus Christ. He cannot properly represent Him unless he knows Him and he cannot know Him without some knowledge of His word. It is not

primarily a question of engaging in the more formal work of evangelization; it is a question of being, of living. It is not a question of knowing Christ in order to do something to some one, but of knowing Christ so that Christ is in the missionary, a vital, living force of his being.

With reference to this important matter, Dr. W. J. Wanless of India said this at the Edinburgh Conference:

"As to their *spiritual training,* it is desirable that every medical missionary should know Christianity, but it is very much more important that he should know Jesus Christ, that he should have had vital dealings with Jesus in his own life as his own personal Saviour, that he should have had some personal experience of leading others to a knowledge of Jesus Christ. Every medical missionary should be *prepared to take charge* of the evangelistic work of his own hospital. It is not necessary that he should do it all, but he should be the one who is most interested in it. He is the one who should plan it, and he is the one who should take a very large part in it at all events."

(3) Psychology, that he may properly judge human nature and be able better to get on with his associates.

(4) Sociology, that he may better appreciate and more readily help solve the social problems of the people.

(5) Pedagogy, that he may most helpfully instruct his assistants and, if necessary, teach in a medical school.

(6) History of Religions and Comparative Religions, that he may better understand the nature of the missionary's task.

(7) Church History, that he may know how best to help direct the organized life of the churches.

Dr. W. H. Jefferys, of China, one of the most successful medical missionaries, who is in charge of one of the largest hospitals, mentions three forms of repeated failures in medical missionaries: "(a) They are not good doctors; (b) They are poor getters-on with their fellows and the natives. Given a good, sensible man, a knowledge of psychology will do the rest. (c) They are trying to stand for something they are supposed to have but do not possess—vital faith in the incomparable Jesus, a life in Him, a devotion to Him."

The following additional subjects have been suggested:

(1) Sanitary engineering.
(2) Hospital construction.
(3) Hospital management (administrative work).
(4) Bookkeeping.
(5) Photography.

(6) Public speaking.
(7) Information or training in any mechanical pursuit.
(8) Domestic Science (for nurses).

One correspondent urges that "we must be careful not to make the candidate study so many things for so long a time that he may die before he reaches the field." If the only choice were between poorly equipped missionaries and the non-evangelization of the world there would be occasion for pause in urging broad preparation, but such is not the case. Undoubtedly enough men and women can be induced to enter the work on the higher basis, and hence with more power to accomplish results, to more than offset any loss in mere numbers of workers. The true student, the candidate who has put his hand to the plow, will not be deterred by an array of possible or desirable additions to his equipment, but will resolutely set himself to the task of acquiring as many of these as his circumstances will permit. He will wisely seek counsel from the officers of some mission board and lay out a course of action that for him will be best. Arbitrary rules to cover all cases cannot be laid down. (Note caution on page 9):

Obviously some of the courses suggested are more important than others. Sufficient knowledge of some of them will already have been acquired through specialization during the college course. A definite line of private reading would furnish all that would be desired in other cases. Since the majority of volunteers come from Christian homes or have had opportunity for Bible study and Christian work in their churches, colleges, Christian associations or elsewhere, a foundation will have been laid for future Bible study and evangelistic effort. While, however, much knowledge of these and other subjects can be gained in connection with the pursuit of principal courses, definite plans, regular courses, and a fixed goal are to be preferred in each case.

A theological course is not necessary for the medical mis-

sionary, but a year or two spent in a missionary or Bible training school is very desirable; otherwise well planned courses in the subjects mentioned should be followed in conjunction with the medical studies. The fact is of course appreciated that a medical student could profitably give his entire time to his medical course; but it must be continually remembered that he is to be more than a physician—he is to be a missionary and hence his preparation should include more than medicine.

The demand for the establishment of medical schools on the mission fields for the training of doctors and nurses emphasizes the importance of teaching as a function of the medical missionary. The China Medical Association expressed themselves as follows on this point:

"(1) That in establishing medical colleges and hospitals our sole object is to bring the blessings of healing to the souls and bodies of the people of China, and to give a thorough training in medicine and surgery to young men and women of education and intelligence, enabling them, as fully qualified doctors, to be of the highest service to their country.

"(2) That we have no desire to create permanently foreign institutions, and that our aim and hope is that these medical colleges will gradually and ultimately be staffed, financed and controlled by the Chinese themselves.

"(3) That we are desirous of bringing our teaching work into line with the regulations of the Ministry of Education, and in all ways to co-operate with and assist the government of the republic in medical education, so that a strong and thoroughly equipped medical profession may be established in this great land."

It is desirable, therefore, that candidates should give some consideration to their qualifications for teaching, not only keeping this in mind during the pursuit of their medical studies but also taking such training for teaching as may be found practicable. While not all will become professional teachers, all who have fitness for the work of instruction will find abundant opportunity to engage in it. Obviously it will not be necessary or wise for all medical missionaries to take a course in pedagogy, but those who have a special gift for teaching or who are likely to be designated for this work in medical schools should secure this preparation.

XII. The Preparation of Nurses

In general it may be said that many of the suggestions contained in the first part of this report apply with equal force to nurses. A four-year high-school course should be considered a minimum educational preparation. This should be followed by a nurses' training course of at least three years. One of the leading medical educators in America, herself formerly a missionary, says: "Nurses should be well grounded in their profession, should have held executive positions at home and should have good general culture, that they may prove acceptable members of the social circle of the mission." They should also have reasonable grounding in the items mentioned in the first list in section VII. Nurses, like medical missionaries, need better training for work abroad than for work at home.

More and more the task of the trained nurse in mission fields will be to train native nurses and to act as superintendents of hospitals. This fact emphasizes the need for superior training in her profession, and also in subjects related more particularly to the spiritual side of the work.

The work of the nurse is co-ordinate with that of other missionaries and forms an essential and permanent part of the Christian program. She is responsible not only for the training of the native nurses and thus must have good pedagogical preparation, but she must be the executive to carry out the plans and orders of the medical missionary in charge, or, if she herself be superintendent, of the best, up-to-date plans for the conduct of a hospital. Thus she should have the training for independent leadership and also for the execution of the detailed plans of another. Her close contact with the developing young native womanhood gives her rare opportunities. As medical missionary work becomes more highly specialized, the nurse will be in greater demand and her preparation will of necessity need to be with greater specialization.

QUESTIONNAIRE ON THE PREPARATION OF MEDICAL MISSIONARIES AND NURSES

I. General

1. Should the medical missionary be required to have as high a degree of general education as the general or evangelistic missionary?

2. Should the medical missionary be required to attain to as high a standard of medical education as the medical practitioner at home?

3. Would you advise that mission boards appoint as medical missionaries only those who attain to the highest medical standard?

4. Have you noted a greater lack of pre-medical preparation on the part of candidates offering themselves for medical service than for evangelistic service?

5. Has the educational standard of your board been lower in the case of medical candidates than of those offering for evangelistic work?

6. In view of the large cost involved in securing a medical education, do you think it desirable that mission boards make provision to aid worthy students in this department?

7. What influence do you think the cost of securing a medical education has upon the supply of medical missionaries?

8. Are we to look upon medicine as a kind of side line for the regular evangelistic missionary which will open the way for him and draw the people to him, or are we to look upon the medical missionary as a pioneer in the creation of the medical profession in countries where modern medicine is not known?

9. Will the best results be secured for the medical missionary work if men and women who have already decided to be missionaries are turned toward medicine (provided, of course, they have some bent in that direction); or is it best to take as medical missionaries those who have already decided to become doctors and are induced to become missionaries?

II. Preparation for the Medical Course

1. Is it practical and desirable to establish a minimum standard of preparation for medical missionary candidates for the period prior to their entry upon their medical course?

2. Would you consider the standard suggested by the Council on Medical Education of the American Medical Association as a requirement for the admission of all students into the standard medical schools a satisfactory one, viz.: "A requirement for admission of at least a four-year-high-school education, and in addition at least one year of college work, including at least eight semester hours each o fphysics, chemistry, biology, and German or French."

The above requirement for admission will be found elaborated in a pamphlet entitled "Standards of the Council on Medical Education of the American Medical Association."

3. Would you advise that mission boards adopt the above standard for their medical candidates?

If not, what standard would you suggest?

4. Do you consider it essential, both in view of the medical course and prospective work in a foreign land, that a medical missionary candidate should give special attention to language study in his preparatory course?

III. Medical Preparation

A. The School.

1. Do you think it practicable and desirable that mission boards should agree upon a list of standard medical schools and appoint as medical missionaries only those who graduate from such schools?

2. Would you consider the essentials of an acceptable medical college as outlined by the Council on Medical Education of the American Medical Association a proper standard for adoption by mission boards?

B. The Course.

1. Should a four-years' medical course be insisted upon by mission boards? If not, what length of course would you suggest?

2. Should the prospective medical missionary take the regular course offered in the medical school, specializing afterward if thought desirable, or may he profitably deviate from the course in view of the special work he expects to do?

3. Does the fact that medical schools for the training of native doctors are being established in nearly all mission countries indicate that in the future medical candidates should be selected and trained with a view to their becoming teachers of medicine rather than practitioners?

If so, how much attention should be given to preparation in the science of teaching medicine?

IV. Additional Preparation After Graduation From the Medical School

A. Before going to the Mission Field.

1. In what branches should a prospective medical missionary specialize or take postgraduate study before entering upon his missionary work?

a. Surgery?
b. Obstetrics?
c. Eye, Ear, Throat?
d. Tropical diseases?
e. ?
f. ?

2. Is it desirable that women physicians should specialize in the diseases of women and in obstetrics?

Is there likely to be any advantage from undertaking this study in a school attended exclusively by women?

3. Should a hospital course in the home land be insisted upon even though a candidate is going to a well-equipped hospital on the field?

Should this be taken in a general hospital?

How many years are necessary in a hospital?

4. Do you think it advisable that medical missionary candidates should pass the examination of some State board of examiners before leaving for their field?

B. On the Field.

1. Is it practicable, and would you advise, that medical missionaries definitely plan for additional hospital work on the field before entering formally upon their missionary work?

2. Would you advise the new medical missionary to spend some time under the immediate supervision of an experienced medical missionary before being put in charge of a hospital or assigned to medical work of a station?

3. Should medical missionaries have equal opportunity with other missionaries for the study of the language of the country to which they go before taking up the active practice of medicine?

V. Preparation in Other Departments Than Medicine

1. Should a medical missionary definitely plan to do work on the field in other departments than medicine?

a. Evangelistic?
b. Educational?
c. General oversight of churches, schools, etc.?
d. Miscellaneous station problems?

2. What proportion of the time of a medical missionary may wisely be given to the four departments of work specified above?

3. Would you think it advisable to appoint as a medical missionary one who has not felt a definite call to missionary service—who would not go out primarily as a missionary?

Upon your answers to the foregoing will depend your replies to the following:

4. Should a medical missionary student be required to take definite courses in—

a. The Bible, that he may have full share in the work of its teaching?
b. Practical Christian Work, that he may most tactfully lead men and women into a new spiritual life?
c. Psychology, that he may properly judge human nature and be better able to get on with his associates.
d. Sociology, that he may better appreciate and more readily help solve the social problems of the people?
e. Pedagogy, that he may most helpfully instruct his assistants and if necessary teach in a medical school?
f. History of Religion and Comparative Religions, that he may better understand the nature of the missionary's task?
g. Church History, that he may know how best to help direct the organized life of the churches?

5. In what other departments do you think a medical missionary should be prepared?

6. If not required to take definite courses in the above, what would you suggest as a minimum requirement of knowledge or preparation in the several departments mentioned?

7. Is it practicable or desirable that a medical candidate secure preparation in the above while in medical college, or should this preparation be undertaken after his graduation?

8. Is it desirable that prospective medical missionaries while in medical schools group themselves in Christian hostels or boarding-houses or mingle freely with the other students?

VI. Nurses

How far would you apply your answers to the foregoing questions to nurses seeking appointment in missionary hospitals abroad?

REPORT OF COMMITTEE ON PREPARATION OF WOMEN FOR FOREIGN MISSIONARY SERVICE

MEMBERS OF COMMITTEE

Miss Helen B. Calder, Chairman, 14 Beacon Street, Boston, Mass.
Dr. Fred P. Haggard, Boston, Mass.
Prof. E. W. Capen, Hartford, Conn.
Prin. T. R. O'Meara, Toronto, Ont., Canada.
Dr. C. H. Patton, Boston, Mass.
Miss Addie Grace Wardle, Cincinnati, Ohio.
Mrs. H. G. Safford, Boston, Mass.
Pres. Mary E. Woolley, South Hadley, Mass.
Mrs. W. F. McDowell, Evanston, Ill.
Mrs. W. E. Ross, Toronto, Ont., Canada.
Mrs. Anna Atwater, Indianapolis, Ind.
Deaconess Goodwin, New York City, N. Y.
Miss Una Saunders, Toronto, Ont., Canada.
Mrs. B. W. Labaree, New Britain, Conn.
Miss Belle Bennett, Richmond, Ky.

The young woman who has formed the "purpose, if God permit, to become a foreign missionary" looks forward more or less definitely to the time when she shall receive appointment from her board to a partciular work in a designated mission. At the time when she first reaches a decision concerning her life-work, and many times during the years of preparation, she asks herself and others the question—"What shall I do to prepare myself for efficient service?" It is the purpose of this report and of others in the same series to answer that question in a definite, helpful way. About one hundred missionaries, board secretaries, and professors in training schools have sent replies to a list of questions covering the main points in this paper. The report of the Continuation Committee Conferences of 1912 and 1913, held in several mission fields during Dr. Mott's recent tour, brings to us very clear recommendations.

To prevent discouragement at the outset, we would remind all prospective missionaries that lines of preparation outlined or suggested here are not like an itinerary which must be followed in detail by every traveler in a personally conducted tour, but rather like the announcements of many delightful excursions, one or more of which should be selected and followed as inclination and opportunity permit. In presenting the report we have in mind primarily the young woman who volunteers for foreign missionary service before she has completed her college course, and who has several years for further preparation before she is old enough to be accepted by her board. We recognize the invaluable service which has been, and, we trust, will continue to be rendered, by many women whose decision to engage in this work comes when they are older and who are obliged to start for the field at once in order to begin the study of the language. Many such workers will already be well prepared along some lines suggested in this report and it is hoped they will find help here in planning the most profitable use of the months intervening before their work begins and of the spare time for study on the field.

There is a wide difference of opinion concerning age limits which should be fixed, twenty and fifty years being the two extremes, but practical unanimity in the feeling that exceptions should be permitted if any limits are stated. The average of about one hundred replies indicates twenty-eight years as an ideal age to begin work. Many missionaries referred to unusual service rendered by women much older, some of whom never mastered the language of the mission field. Miss Charlotte Tucker, who wrote books under the name A. L. O. E., went to India at the age of fifty-four, learned three languages, and gave eighteen years of devoted service. No one can deny that such workers are called of God, but under ordinary circumstances mission boards should not be expected to assume their support.

Timeliness of the Subject

One reason for the consideration of this subject is the request frequently made by Student Volunteers for definite advice as to the best use of the years of preparation. In the second place there is a general longing on the part of missionaries consulted in the preparation of this report, whose terms of service vary from six to forty-six years, for a higher standard of preparation for missionaries of the future than they themselves were able to attain. Many who replied to our questionnaire expressed their deep satisfaction that this investigation was being made and their eager anticipation of the publishing of this report. They realize that the success of the work from the human side depends more upon the choice and preparation of workers than upon anything else.

There is a third and a most important reason for giving earnest thought to this question. Changing conditions in the Orient make an insistent demand upon us which we are compelled to face squarely. The women's movement is not simply a western force to be reckoned with by Christian nations. It is making itself felt more and more strongly in the East in manifold ways both for good and for evil. Western education and civilization, with and without Christianity, have carried to many parts of the East social, industrial, moral, intellectual and spiritual disturbances which are perplexing serious thinkers at home. The awakening womanhood of the world is seeking for western education, and at the same time is demanding a freedom which is but half understood. Governments of the East are trying with varying success to supply the demand for education. In Japan most government schools for girls are better equipped and have a higher standard of scholarship than mission schools of the same grade. Our missionary societies must send out a larger number of specially trained women in order to increase the quality and the quantity of educational missionary work, for it is only

Christian education of the highest type that can counteract the forces of evil liberated by the impact of the West and the East. The success of Christian education is one of the causes of present conditions, and further successes, which will be achieved if an advance movement is made possible at this time of crisis, will solve many of the problems which we are facing today.

Forms of Service Open to Women

The work done by women missionaries may be broadly classified as evangelistic, educational, medical, social and literary. Some women are doing work along all of these lines, and only a most exceptional missionary is confined exclusively to one form of service.

Evangelistic. While all successful missionaries keep the evangelistic aim foremost in every department, a large number are called to work that is classified as distinctly evangelistic. Under this head fall the important tasks of training and supervising the large army of Bible women, visitting in homes, conducting country tours, etc. In view of the vast number of women stilluntouched by the Gospel message and the vital relation of the condition of women to the strength of the Christian church of the future, there is an urgent call for an increase in the force of evangelistic missionaries. These should go out prepared to train a still larger number of women for more efficient service as evangelists, and by their lives of devotion should stimulate the voluntary ministry of humble Christian women.

Educational. The educational missionary occupies a strategic position in this time of unprecedented opportunity. She may be college president or professor, principal or associate teacher in a girls' boarding-school, superintendent of a normal department which supplies teachers for elementary and higher schools, supervisor of day schools in a large district, kindergartner or trainer of kindergartners. The need of missionary schools and colleges was never

greater. Attractive openings for union work in establishing training schools and colleges of the highest rank should constitute a call for the highest standard of preparation. The report of the Continuation Committee Conferences in India includes a statement of the need of constructive work in devising a system of primary education more suitable to the needs of India than the present system.

MEDICAL. The doctor and the nurse, with or without their hospital, have brought the Gospel message to large numbers of people who on account of advanced age or hindering circumstances are unreached by educational work; they have procured entrance again and again for the evangelist and the educational worker; they have brought medical aid for the first time to women whose husbands would rather have killed them than admit a man physician; they have had the large and inspiring task of raising up trained associates on the field who will multiply their ministrations by geometrical progression. Openings for the medical missionary are more numerous and more attractive than ever before. More workers are needed to provide an adequate staff for existing hospitals and to enter untouched fields, and doctors and nurses of unusual ability are called for to share in plans for union medical work outlined by the Continuation Committee Conferences.

SOCIAL. A social worker has been defined as "one who puts himself in a place where social currents converge against him." In thousands of such places missionary homes are most truly social settlements, working in countless ways, direct and indirect, for the transformation of communities. The missionary wife and mother, while often engaged directly in educational, evangelistic or medical work, is first of all a social power through her home. Frequently she must teach her own children, preparing them to enter the high school in this country. By example and precept she assists her neighbors in the care and training of their children. She keeps open house for the tired,

homeless missionaries. Whenever she realizes the greatness of her opportunity and is able to seize it she makes an invaluable contribution to the life and work of the station.

Massacres and famines and changing industrial conditions have made necessary the establishment of various industries which must be supervised by missionary women. The time has come for the organization of forces for child-welfare work, for supervision of moral and physical conditions of women in factories, for temperance and Red Cross work, and for the many other reform movements affecting the physical, moral and spiritual well-being of women and children. Here is a unique opening for the medical as well as for the educational and evangelistic missionary.

LITERARY. Text-books and other suitable reading matter, either in translation or specially written to meet peculiar needs, have to be provided and the missionary woman, with or without special ability or training, has had to add this to her already full schedule. Reports of the Continuation Committee Conferences enumerate many classes of literature for women needed at the present time. These include books and leaflets on Bible study suitable for all ages and intellects, short stories for women and children, simple articles on sanitation, hygiene, care of children and other subjects related to the work of women in the home. A young woman with literary ability must surely look forward with pleasure to the time when she may have a share in bringing some of the fullness of the West into the empty lives of Eastern women.

THE FOURFOLD PREPARATION OF EVERY MISSIONARY

The fundamental qualifications of the foreign missionary are fully treated in another report, which should be carefully read by every Student Volunteer. Among those mentioned by missionaries who have contributed to this report are the following: Common sense, executive ability, adapta-

bility, sweet reasonableness, tact, freedom from professional attitudes, humility, patience, unfailing cheerfulness, courage and thoroughness. It must not be thought that any one person is expected to combine all these qualities. Moreover, the candidate is not the best judge of her own abilities. She must remember that the final responsibility for decision rests with her board.

The missionary must spend her life under abnormal conditions, but in order to do her most successful work she must, even there, be able to live a normal Christian life. To this end she must be prepared physically, socially, intellectually and spiritually. In succeeding paragraphs we shall try to show in detail what this fourfold preparation is and how it may be secured.

Preparation in Institutions

College Course. A good college aims to give to every student "breadth of outlook, deepening responsibility and power to achieve." Some college graduates fail to meet this test of the educated woman and some women without a college education have in other ways achieved these qualities. It is safe to say that a college education or its equivalent should be required of every woman. Eastern people lay great stress on the value of education, and the possession of a college degree adds to the missionary's influence in some countries. Trained minds are essential for constructive work in any land.

An important acquisition for any college woman, but imperative for the successful missionary who should be a student all her life, is the scholarly habit, which may be developed by one who strives to do faithfully all her academic work. The habit of concentration, much more easily learned before leaving college than at any later time, will enable the future missionary to do far more in a day, with much less expenditure of energy, than she could do without it. She should be a student of current events,

learning to take large national and social views of all happenings, so that when she reaches the field she may see her work in its larger relations and not be concerned simply with what goes on before her eyes.

During her four years in college a prospective missionary should get an all-round cultural course, not specializing too much in one subject. The following subjects are suggested as majors: Psychology, pedagogy, sociology, history, sciences, languages, English and general literature. Where the courses offered in Bible are constructive and thorough, the candidate may lay foundations for further study by choosing Bible as one of her majors.

Those who have been designated to a specialized work in higher education would gain much from postgraduate study along the lines of their specialties, not because they are likely to be called upon at present to teach these higher courses but for the enrichment of their own knowledge.

NORMAL SCHOOL. Practically every missionary is required to do educational work and to train leaders, and up to the present time few have had adequate preparation for this work. One missionary writes: "No distinction should be made between the training for evangelistic and educational work. Evangelization is Christian education." Some normal training therefore is a valuable asset for all educational and evangelistic workers. It is not well to specialize too much in this training. A kindergartner should be familiar with primary methods and able to train primary and kindergarten teachers. All who are able to secure a normal training should remember that they are not simply learning how to teach but how to train teachers. A full course in a normal school or teachers' college of high grade will be the equivalent of a college course for some women who are not able to have both. A year of normal training or of special study of pedagogy and related subjects will be a valuable addition to a regular college course.

MEDICAL TRAINING. Young women who are planning

to become physicians should have at least two years in college and then take the full course in a medical college of the first rank. This should be followed by at least one year as interne in a general hospital. Physicians should specialize in children's and women's diseases, diseases of the eye and in surgery. A short course in tropical medicine is indispensable, even if one does not go to a strictly tropical climate. Nurses should bear in mind the importance of preparing themselves to superintend a hospital and train an efficient corps of nurses on the mission field.

BIBLE TRAINING. Of supreme importance is a thorough knowledge of the Bible. The primary work of the missionary is "the application of the principles of Jesus to the problems of life and the bringing of individuals into vital relations to the Saviour and Master of men." For such a task it is well to make as scholarly, devout and systematic a study of the Christian religion as possible. In addition to personal daily study and work done in Sunday School and Young Women's Christian Association classes, a course at a Bible School, theological seminary or school of missions is invaluable.

The length of time spent in such an institution would vary according to the age and previous training of the candidate. It should be long enough for her to secure a systematic knowledge of Christian truth. She should be able to work sympathetically with other Christians whose religious views differ very widely from her own. For this reason and because she must be prepared to meet perplexing questions in the days to come she should at least have some knowledge of the liberal views of the day and she should be well grounded in her own faith.

A course in religious pedagogy might well be part of the Bible training. In educational, medical and evangelistic work a primary aim should be to teach the Bible and to train other women in this important service. If practical Christian work, supervised by experienced leaders, can be

rendered during the days of training it will make for greater efficiency and will test the ability of the candidate.

Doctors and nurses whose professional courses are more specialized than those of other candidates would profit greatly by at least a year of Bible training. Many missionaries and board officers feel that the demand for physicians is so urgent that they should not be detained for any special preparation. It is generally admitted, however, than unless medical work has a distinct evangelistic aim it does not make its rightful contribution to the missionary movement. Even though the doctor has little time for personal service as an evangelist she should be in closest touch with all such work done in the hospital. A nurse must be ready to lead in this work and she should have special preparation for it. No one can speak the Gospel message more effectively than the doctor or the nurse whose healing touch upon the body makes the soul responsive to the spiritual appeal. They should make every effort to acquire in this country "the tongue of them that are taught," that in the moment of golden opportunity they may know how to "sustain with words" those who are weary.

SCHOOL OF MISSIONS. Because of changing conditions in the Orient, referred to earlier in this report, missionary experts on the field and at home are feeling very strongly the need of special professional training for one of the most difficult careers. Efforts have been made since the Edinburgh Conference to provide satisfactory preparation in such subjects as can best be studied in this country. Subjects included in this special preparation are the science and history of missions, religions of the world, sociology in its relation to modern missionary problems, and phonetics. Though the shortness of the time available for preparation makes it impossible to study thoroughly all these subjects, a short course under competent guidance would introduce one to them and give a scholarly foundation for future reading and research. Schools which provide

courses of this kind also offer facilities for the special Bible training referred to in the preceding section

A general view of the growth and spread of Christianity and of modern missionary movements in their relation to world progress would give a true perspective and reduce the danger of falling into a rut where one could see only the problems of a particular station or mission.

For sympathetic understanding of the people whom the missionary must love before she can convert and for a realization of the incomparable purity and power of Christianity, the student in training must get an insight into the moral and spiritual teachings of non-Christian religions. She should note the strongest as well as the weakest points of the religion of the people among whom she is to work, and should learn how she may carry the message of the woman's Saviour to hearts now held in the bondage of superstition and fear.

A study of sociology in a school of missions would help to an appreciation of the social problems which are perplexing the Orient. Many of these western civilization has created and all of them Christianity is able to solve.

There is a wide difference of opinion regarding the value of language study before reaching the mission field. A candidate should be tested in some way as to her ability to learn another language. The experience of the last few years suggests that training in phonetics and the best methods of language acquisition can be secured in this country and will prove helpful in studying any foreign language. At present the vernacular can be learned to best advantage on the field.

Schools of missions also offer courses in bookkeeping, business methods, domestic science, rudimentary nursing, and other practical subjects which are demanded by the needs of the day.

A word of caution is suggested by the replies of several missionaries. All this special training will be of little

value to the worker and the work if she goes to the field with an attitude of superiority and an unwillingness to take the testimony of those who have learned in the school of experience, even when the testimony seems to be at variance with her theories. She will have ample opportunity to test her theories without crippling her influence at the very beginning by a critical attitude towards those who have not had the same advantages which she has enjoyed.

Choice of Institutions. In all that has been said regarding the value of preparation in various institutions we have only in mind those schools and colleges which are of the highest grade. A prospective missionary should consult the secretary of her board and some expert educator concerning the institutions which will best serve her purpose. In these days of unusual and indispensable co-operation in union movements on the field, the student of missions, while embracing every opportunity of becoming familiar with the work and workers of her own denomination, should also have the broadening experience of some interdenominational fellowship in the homeland. This may come through association with the students and professors of other denominations during college or post-graduate study, or through participation in some of the many lines of interdenominational work now being carried on in this country. She will thus be better prepared to hasten the day when we shall all be one in the truest and highest unity.

Value of Institutional Training. The value of the years spent in college and special training schools cannot be measured simply by the amount of knowledge acquired. The close contact with other people made necessary by dormitory life helps to wear off rough edges and to test one's ability to live and work harmoniously with others. Officers of boards which require of all candidates a year in a designated training school testify to the importance of having such an opportunity to weed out undesirable applicants and to become acquainted personally with students.

Friendships of college days, association with the inspiring personalities of the class-room, intimate fellowship with other workers in training who will soon be scattered to remote corners of this land and to lands afar—all this will be a rich heritage in the days to come.

EXPENSE OF TRAINING. Many young women must earn the money necessary for their college or professional training. If they are careful to obey the laws of health, even prolonging the time for completing the course if necessary, they can do this without difficulty and thus increase their usefulness in later years. There is no reason why they should not be as independent in their preparation as those who are fitting themselves for other forms of service.

A few of our correspondents express their conviction that a board would save money by supporting an accepted candidate for a year in a school of missions, as it would thereby reduce the time which must elapse before she can wisely enter upon real work and at the same time greatly increase her efficiency. Some boards do make special grants to help medical students, and others provide loans for advanced training when it seems necessary and expedient to do so. Worthy students will help themselves as far as possible. In the case of an older candidate who might be detained for several years to pay off a debt it seems worth while for the board to make some effort to render financial assistance. The hope is expressed that before long competitive scholarships will be established in connection with schools of missions.

PREPARATION BY PRACTICAL WORK

TEACHING. For all educational and evangelistic workers a few years of teaching in public schools, preferably in the foreign section of a large city under expert supervision, would be invaluable. At the same time a careful study should be made, through reading and visitation, of school systems in this country. Western methods cannot be adopted wholesale by mission schools but an intimate know-

ledge of these methods will help the educational missionary who may have a share in shaping the school system of a large territory.

RELIGIOUS WORK. Practical experience as a professional religious worker is recommended by many missionaries, especially for the prospective evangelistic worker. Among the many forms of service mentioned is the work of pastor's assistant, deaconess, city missionary, home missionary, settlement worker, Young Women's Christian Association secretary and district nurse. Contact with foreigners and experience in "roughing it" will give a little foretaste of future tasks.

PREPARATION BY CORRESPONDENCE

CORRESPONDENCE SCHOOLS. Some candidates are prevented by home obligations or other circumstances from taking a residential course at a Bible or mission training school. If they possess trained minds and the determination to persevere in spite of interruptions they may accomplish much by taking a regular correspondence course in one or more subjects.

CORRESPONDENCE WITH BOARD OFFICERS. As soon as a young woman decides to become a foreign missionary she should write to the secretary of her board, stating her present position and the time when she hopes to be ready to go to the field. A correspondence of great value to the prospective missionary and to the board should follow. Officers of general and of women's boards are eager to help candidates in every way and will be able to advise them during the years or months of preparation.

CORRESPONDENCE WITH MISSIONARIES. If a missionary candidate does not count among her personal friends at least one woman missionary of experience, she may come in touch with such a worker through attendance at missionary meetings, through alumnæ records of her college, or through the secretary of her board. As she becomes more familiar through study with the methods of work and

the manner of life on the mission field she will discover many things concerning which she needs to have first hand information. Correspondence with a missionary friend will be of great value and may prevent mistakes in the first years of her missionary life.

Preparation by the Way

The Apostle Paul furnishes a text for this section of our report when he admonishes us to "redeem the time." The wayside ministries which are such an essential part of a missionary's life are often the result of wayside preparation in the homeland. We are told that "if a thing is worth doing at all it is worth doing well." These proverbs, if true anywhere, are for this country where specialists may be summoned by telephone from the next block. The mere mention of a few tasks which women missionaries have been called upon to perform without special preparation suggests the value of even a little knowledge: nursing, filling teeth, laundry work, physical training, cataloguing, proof-reading, bookkeeping, solo singing, repairing watches, mending engines, tuning pianos, drawing plans, laying out streets, staking out houses, superintending building operations, hair-cutting, and overseeing the care of cows and horses! One missionary writes, "There is nothing worth knowing at all which will not be useful on the mission field." This paragraph is inserted not to discourage any young woman who feels unable to do these things but to suggest the value of going through the world with eyes that see and ears that hear, so that, while making careful preparation for one form of missionary service, one's whole life may be enriched through this preparation by the way.

The Quiet Hour. Through all the days and months when the prospective missionary is seeking to fit herself for her great task, as well as throughout the crowded years of missionary service, no more important or effective means of preparation can be secured than this which is at the

disposal of every Christian. By determined effort which will not permit interruptions the worker before and after reaching the mission field must find some time each day for communion with God through Bible study and prayer. In this way she may secure some systematic knowledge of Bible truth even though she is not able to study at a Bible School, for her devotional study should be as thorough as her preparation for class-room work. But it is far more important that in these moments when her soul is shut in with God she should seek to receive the inspiration for all her living at first hand and not to depend upon the faith of other Christians or outside sources of uplift from which she will be largely cut off on the mission field. She should learn to put off all petty cares and heavy burdens and to bring to her all-loving Father her failures of weakness and her sins of selfishness, receiving from Him forgiveness for all that has been wrong, a new spirit of loving charitableness toward her fellow workers, and strength sufficient for the tasks that must be done. Such preparation by the way, day by day, will prevent many a failure.

PERSONAL WORK. The true Christian, herself possessed of the chief good, will seek constantly to share with everyone whose life she touches the joy and peace and power which are hers. We call this "personal work," but we greatly err if we consider it a distinctive feature of the life of a foreign missionary. The worker who has not shared her Christianity by daily testimony of deed and word in this country cannot be a successful missionary. In home, in church, in student and social centres, the true missionary will be laying foundations for future usefulness. She will do this work not because it must be done as a preparation for her future service, but because as a Christian she cannot do otherwise. It is, however, a most effective preparation by the way.

VOLUNTEER SERVICE. The many activities of church life are calling loudly for leaders and no one should be

more eager to serve than the young woman who is preparing for a life of service. A Sunday-school class of girls, organized if time permits into a club with weekday meetings, offers a unique opportunity for personal work.

During college days the leadership of classes in Bible or mission study, while demanding much time out of a busy life, richly repays all the expenditure of time and strength. The devotional and systematic study of the Bible and missions, through the Christian Association classes, has had an immeasureable influence on college women. The prospective missionary, through these classes and through her every day contact with young women, should be seeking to enlist other volunteers and to increase the number of intelligent prayerful supporters of missions at home.

SUMMER CONFERENCES. A great many young women have decided to become missionaries as a result of attendance at summer conferences. The student summer conferences of the Young Women's Christian Association furnish rare opportunities to the undergraduate for deepening her spiritual life, for facing college problems, and for learning more of the Kingdom of God. After college days, the prospective missionary who is free for part of the summer months will receive still further inspiration and practical training by attending a conference of the city department of the Young Women's Christian Association, of the Missionary Education Movement, or of the Woman's Boards of Foreign Missions.

KNOWLEDGE OF THE BOARD. Because of the close relation between the woman missionary and her home constituency an intimate knowledge of national and local organizations of her society will insure a closer fellowship when she reaches her field of labor. One missionary testifies to the value of her experience in sharing the work of creating interest and raising funds. A missionary candidate should take the first opportunity to come in personal touch with officers of the general and woman's

boards of her church. She should attend annual meetings when possible and she should read the monthly magazine and other publications. One of her duties after she reaches the mission field will be to interest the church at home. She can do this much more successfully and with much less effort if she has established a personal relationship with home workers during her days of preparation. Both older and younger people in the church listen most intently to the one who cares so much that she has given her life to the work. A prospective missionary should seek out the officers of the woman's organization in the church which she is attending and let them know of her special interest in their work. If no woman's missionary society exists she may have the privilege of helping to organize one. No extra time can be spared for this most valuable work, yet it, too, may be a helpful preparation by the way.

Use of Vacations. In most institutions there is what amounts to one year of vacation during each four years of study. While part of this time should be spent in rest, there are many occupations which will prove recreative by furnishing a change of scene and labor. Even the young woman who must meet all her own expenses can choose ways of earning money which will add to her usefulness as a missionary. Every prospective missionary should have some knowledge of housekeeping, learning enough of cooking to train servants in her missionary home to prepare healthful and appetizing meals. The married missionary of course needs this, but many other women find such knowledge equally valuable in making real homes for themselves and their co-workers and in supervising large boarding-schools. The student who learns how to make her own clothes and trim her own hats will not only reduce her expenses during her college days, but will gain renown as station dressmaker and milliner. Even the bit of fancy work learned on a summer porch may win a welcome for the missionary and her message in the home and heart of some oriental

woman. Most interesting and suggestive replies were given to the question—"What preparation would you now make for missionary service if you were entering upon the work for the first time with your present knowledge of all that is demanded?" One answer to this question shows how even our recreation may be a wayside preparation: "I would learn to play games with young people and children and cultivate the social side of my nature. Some mission stations are taking life so seriously that missionaries are likely to break down because they do not know how to drop all cares for a few hours. I would learn to play tennis, to ride horse-back and to take and develop pictures."

READING. During vacations and while busy with some regular occupation precious hours or even minutes may be found for reading. It would be a great mistake from the intellectual as well as the physical point of view to read only or largely missionary books. But some time can profitably be given to instructive and inspiring books of history and biography which give an insight into the great missionary movements and personalities of the past and present. A carefully selected bibliography is now at the disposal of every student.

One who cannot arrange for a special course in a school of missions can get a fair knowledge of the subjects offered there by careful reading. The field of history, psychology, pedagogy, or sociology may also be explored as time and inclination permit. In this way the young woman who is not able to take a college course may get in part the cultural equivalent and the college student or graduate may supplement her academic work. Simple books on hygiene and first aid to the injured will furnish all that the ordinary missionary needs to know of these subjects. A wise reading along the line of the moral problems of the day will prepare her to answer questions which are sure to arise on the mission field, where she is very likely to be called upon to fill the place of a mother to girls under her care. One missionary

recommends the magazine "American Motherhood" for this very reason.

Evening Classes. Occasionally it may be possible and profitable, if the regular week's program is not too full, to take up a few subjects in evening classes. A sufficient knowledge of bookkeeping for ordinary use could be secured in this way. Money sent to the mission field often represents sacrifice on the part of givers and should be carefully expended. Most missionaries have to keep accounts which should be audited and a knowledge of the elements of bookkeeping would make this work easier. In the same way short courses in nursing, domestic science, dressmaking, or millinery, might be taken.

Music. One missionary writes that he is not sure which ministry has been most effective in the field—his preaching or his wife's singing. Any talent for music should certainly be cultivated, not simply for its value as an educative and evangelizing force, which is very great, but also for the pleasure which can thus be given to the missionary circle. One without special talent could learn to play hymns and would find many demands for that simple accomplishment.

A Notebook. Other useful information will be acquired by one who is seeking to learn all she can by observation, by reading and by asking questions. One missionary makes the practical suggestion that a notebook should be kept so that the discovery of the moment would not be forgotten.

Preparation of the Last Six Months

Appointment. The desire has been frequently expressed that candidates should know some time in advance the country to which they will be appointed. This plan has many advantages, though it cannot always be carried out. Usually a candidate does receive her appointment at least six months before the time of sailing. Correspondence

with her board secretary will give definite information concerning the use of these last precious months in the homeland, but a few suggestions may be given here.

REST. If her preparation has been carried on without regular vacations the candidate should take some time for thorough rest. She should not depend upon the ocean voyage for this but should plan for a real vacation. Our correspondents state that doctors and nurses especially need this advice. Adjustments to new climatic conditions and separations from old friends can be borne with less strain if the missionary leaves for the field in good physical condition.

FINAL TRAINING. There may be opportunity for a short course at a school of missions, when work may be taken with the definite field in mind. If this is not possible the new missionary may be able to read up on the history and customs of her designated field. Many boards have an annual training conference for new missionaries at which time important subjects are discussed. Board manuals for candidates and missionaries will give detailed information concerning final preparation. With the knowledge of the definite work she is to do clearly in mind, the new missionary may be able to visit schools, hospitals, or religious and philanthropic institutions, studying methods with a view to future adaptation of the same to her particular task.

THE APPEAL FOR SERVICE. The missionary under appointment has a unique message to give and she can count upon an attentive audience. Her life is a challenge to other young people, and the last six months offers many opportunities for her to state in the simplest language possible her reasons for going to the field and her joy in her chosen work. If time and strength permit this preparation for service by appealing for the service of others has a far-reaching influence.

Preparation on the Mission Field

Language Schools. It is generally conceded that the first two years of a missionary's life on the field should be spent largely in study of the language. All her work in after years will be seriously crippled if she does not lay a strong foundation at the very beginning. For the sake of the greatest efficiency efforts are being made to establish union language schools at central points in different countries. At these schools provision is made for scientific study of the language under expert teachers. This is the supreme work of the school, but there is opportunity at the same time for instruction in the religions, social life and thought of the peoples, and for investigation of missionary work. Not all of the time set apart for language study should be spent in the language school. The new worker should proceed after a short course at the school to continue her study and practice of the vernacular in the station where her work is to lie. Temptations to plunge into active work will be strong because older workers are carrying heavy burdens and long days of study may prove irksome, but the missionary who takes a long look ahead will realize how much depends on faithful concentration on the task of the hour. Where language schools have not yet been started older missionaries make the best arrangements possible to facilitate the acquirement of a working knowledge of the language. Each missionary has her own special teacher and countless opportunities for practicing her limited vocabulary.

Opportunities for Further Preparation. The real student is a student all her life and the daily life of the missionary should be a constant stimulus to further study. The language always demands attention and the study of it may extend over long years. The exigencies of the work may call for a knowledge of some subject not studied before leaving home and the successful missionary makes time for the acquisition of the needed information. The religious

and social life of the people among whom she works must be understood if she is to present the Christian message most tactfully. So by reading and observation she will seek to prepare herself further along these lines. One missionary reports the habit, worthy of emulation, of keeping some regular study always on hand. She writes: "A half hour's work daily upon some subject in which one is deficient will make a wonderful difference, keeping the mind bright and adding materially to the equipment of a missionary. By a careful use of odd minutes this can be done during three quarters of the time."

Preparation on Furlough

Another committee has prepared a report on this important subject, so that it is not necessary to dwell upon it here. All the missionaries who contributed to the preparation of this paper were spending their furloughs in this country. They gave repeated testimony to the value of a period of study during the year of furlough. This furnishes an opportunity to make up for deficiencies in earlier training as well as to pursue studies along the line of the work in which they are engaged. One missionary suggests the postponement of all special preparation until the first furlough, when the worker will know exactly what she needs, but most of those who are taking up special studies during furlough express regret that they were not able to have better preparation before beginning their work. Another worker on her first furlough, unable to give time for a course at a Bible school, is taking a correspondence course in Old Testament history and finding it most profitable.

Conclusions

Related Pamphlets and Reports. Several other reports in this same series will supplement the material in this report. The leaflets on "Fundamental Qualifications of the Missionary," "Preparation of Educational and Medical Missionaries," "Courses of Reading," and "Facilities for the

Training of Missionaries," should be consulted by young women contemplating missionary service. Reports of Commission V of the Edinburgh Conference and of the Continuation Committee Conferences in Asia set forth in detail the ideal standard for the preparation of missionaries and practical suggestions for realizing that ideal.

THE TEST OF FITNESS. It is possible that some young women who have read these pages may feel like turning from them in despair, confused by the many lines of work outlined, and feeling their insufficiency for this great work. One missionary reports that some Student Volunteers she had met were discouraged because the requirements seemed endless. We have been conscious of this danger in presenting so many different phases of the work, but in closing, as at the beginning, we would remind our prospective workers, whose help in far greater numbers we are earnestly seeking, that we have had in mind many kinds of workers of different ages preparing for varied forms of service in countries calling for a large variety of ability. By applying to her board the candidate throws upon them the responsibility for deciding upon her fitness.

A more encouraging and far more important thought should stimulate the worker who feels that God has called her by the greatness of the need and of the opportunity, by the rich endowment He has bestowed upon her and by the sense of mission which has come to her in hours of true communion. It is the thought that He who has called her will perfect her for the work. May she be able to say, in the words of Campbell Morgan: "It is when I begin to do what I can't do that I do it in the power of the Spirit."

REPORT OF COMMITTEE ON FACILITIES FOR TRAINING OF MISSIONARIES OFFERED BY THEOLOGICAL SEMINARIES, MISSIONARY TRAINING INSTITUTIONS AND MEDICAL COLLEGES

MEMBERS OF COMMITTEE

Dr. James L. Barton, Chairman, Boston.
Dr. T. H. P. Sailer, New York.
Prof. Martin G. Brumbaugh, Philadelphia.
Dr. T. E. E. Shore, Toronto.
Dr. Wm. I. Chamberlain, New York.
Rev. Stephen J. Corey, Cincinnati.
Miss Florence L. Nichols, Lynn, Mass.

(It should here be stated that the Chairman alone is responsible for this Report in the form in which it appears. The other members of the Committee rendered substantial aid, but the Chairman assumes entire responsibility for the Report.)

The task assigned your Committee was a comprehensive one, demanding extensive and prolonged correspondence. Three separate blanks were prepared for the three classes of schools to be investigated. First, a form for Schools for Missionary Training. A list of fifty such institutions was secured and returns were received from forty-three. The second form was sent to 117 Theological Colleges and Seminaries in North America, and from these ninety-two returns have been received. The form for Medical Colleges was sent to twenty-six of the leading Medical Colleges in North America and twenty-four answers have been received.

MISSIONARY TRAINING SCHOOLS

The returns indicate that the name "Missionary Training School" is broadly used to include the training of workers for the home church, as deaconesses' schools, the training of city missionaries, and those who are planning to take up some form of social work, as well as the training of those who contemplate giving their life to the foreign mission field. The number of Missionary Training Schools

that have for their chief aim the preparation of missionaries for foreign service is comparatively few, while the number of schools that give a certain degree of education that will fit the candidate for service, either at home or abroad, is large. There is no approach to a uniform curriculum, and it would appear that the foreign missionary side of many of these institutions has been developed in recent years,—perhaps in a marked degree since the publication of the Report of the Edinburgh Missionary Conference on the subject of the training of missionaries. With few exceptions, these training schools have grown up within a denomination to meet an immediate and local need, the foreign side of it having been, in many instances, superimposed upon a training that was originally intended for home work.

A careful review of the returns shows that the word "Missionary" is used in many cases when the curriculum would show that the aim of the school is for the home field rather than the work abroad. Even some of the schools for "deaconesses and missionaries" have recently adopted a course of training covering the principal points recommended by the Commission of the Edinburgh Conference on missionary training, namely,

a. The science and history of missions.
b. The religions of the world.
c. Sociology.
d. Pedagogy.
e. The science of language and the languages required in the field.

It is an interesting fact that a large percentage of the former students of many of these more primitive training schools are today in the foreign field. That fact alone justifies a more extended report on schools which, taken by themselves apart from that fact, would hardly be classified as schools for foreign missionary training. In many instances, just how many there is no way of ascertaining at present, missionaries now in the field are reported as the product of these training schools, although they have completed their preparation elsewhere.

As it was impossible at this stage of investigation to do justice to the subject under consideration by any form of tabulation, it has seemed wise to make a brief separate statement regarding each school. These statements are taken from official returns made in reply to the inquiries sent out and from the latest printed reports. In other words, these are the statements of the schools themselves regarding their own work.

It has not been an easy matter, in all cases, to draw the line between a school that puts supreme emphasis upon foreign training and those that have fairly extensive foreign courses together with other subjects that belong more distinctively to preparation for work at home.

Courses in Biblical and theological studies have not been systematically recorded here, since it is taken for granted that any and every school that has for its aim the training of the worker, for either the home or the foreign field, will give extensive and thorough courses in Bible and Christianity.

This report must be regarded as but a preliminary statement of the situation that is rapidly changing and that will later be superseded by a careful and thorough collation of facts regarding the character of instruction given as well as the completeness of the courses offered.

We will first consider:

SCHOOLS THAT ARE ORGANIZED AND CONDUCTED WITH SPECIAL EMPHASIS UPON PREPARATION FOR THE FOREIGN FIELD

(Nearly all the schools here named are undenominational as regards their students, even though they may be under some denominational control. Correspondence for further information can be had with the party named in the case of each school.)

College of Missions, Indianapolis, Ind. President, Charles T. Paul, A. M., Ph.D. (men and women). Connected with Disciples, but not conducted as a denominational school. An independent school, but credit is given for certain work done in Butler College classes. The plant is the property of the Christian Woman's Board of Missions. A faculty of 13 members, including five who are professors in Butler College, but who teach certain courses listed in the College of Missions. Under ordinary circumstances graduation from an accredited college is required for admission. Missionaries on furlough and appointed missionaries,

and a few others who give evidence of ability to do the work, are admitted to certain courses. Both lectures and text books are used in instruction, and a large amount of original research work is required. The curriculum includes 54 courses of two, three and five hours each. These include Missionary History and Linguistics; Anthropology and Missionary Science; Sociology, Comparative Religions and Indian Languages; Homiletics and Theology; History; Economics and Political Science; Ministerial Education; Old Testament Language and Literature; Japanese Language, Literature and History; Kindergarten Theory and Practice; Domestic Science. Men and women are admitted upon equal terms. The courses that it offers include all the subjects listed by the Edinburgh Report as indispensable to special missionary preparation. The purpose of the College is to meet the present-day requirements in the education of missionaries for service in both the home and the foreign fields. It is open to approved missionary candidates and to Christian workers of all Boards and all communions. The college is preparing to specialize in Indology, for which the details are not yet wrought out. It expects to maintain a standard of missionary training and efficiency second to none. It is the desire of the school to admit no undergraduates. The methods of teaching and study are expected to conform to the standards of the best universities.

The School of Missions connected with the Bible Teachers' Training School. President, Wilbert W. White, Ph.D., 541 Lexington Avenue, New York City (men and women). Interdenominational. Established 1901. It aims to prepare and train candidates for foreign missionary service and to meet the requirements of missionaries on furlough. The regular course occupies two years, with 12 hours of required work a week in the first year, and at least four hours of electives. The mastery of the English Bible is regarded as fundamental, whatever may be the particular field of service; hence all courses are made subsidiary to this. The faculty includes some 25 members who give a large part of their time to teaching, and a still larger number of special lecturers who give only part time. The courses offered include, in addition to the comprehensive courses in English Bible, History and Philosophy of the Ethnic Religions; History and Methods of Missions; Theory and Practice of Bible Teaching and Speaking; Psychology of Education; Church History; Fundamental Doctrines and Problems of Personal Work; Phonetics, Theoretical and Practical; Sociology; Biblical Psychology and Psychology of Religion; Adolescence; Philosophy of Religious Education. The following elective courses are offered missionary candidates in addition to English Bible and Biblical Language and Literature: Hebrew, New Testament Greek; Historical Geography of the Holy Land; History of the Doctrines of Christ's Person; History of Sacred Hymnology; Christian Apologetics; Philosophy of the Christian Religion; Voice Training; Art of Public Discourse; Sunday School Work and Methods; Practical Sociology. The school has a commodious building of its own. Instruction is given through lectures, text book and by laboratory methods. No degrees are given. High school or college training or an equivalent is desired for admission, but special students are taken if they prove prepared to take the work. It aims to give a complete training for missionary service, as well as to supplement the work of other institutions. It regards itself as especially adapted to training missionaries at home on furlough.

The Scarritt Bible and Training School. Principal, Maria L. Gibson, Nor-

ledge and Askew Streets, Kansas City, Mo. (women). Methodist Episcopal, South. Independent. Large grounds and one large brick building owned by the Woman's Missionary Council of the Methodist Episcopal Church, South. $65,000 endowment. $2,000 appropriated annually by Woman's Council. One permanent teacher and seven giving part time. There are different standards for admission. As foreign missionary candidates, such are admitted as are recommended to the school by their Conferences or Boards. They are required to have the educational and professional equipment that their Boards require for such candidates. For them the course is two years, culminating in a diploma. The other courses are for those who expect to spend their lives in some department of the home field, and the requirements are such as are demanded by the institution recommending them for membership in the school. The course is two years, culminating in a diploma. A three years' missionary kindergarten course is also given. Diplomas are given for each course. Special students are received. The aim of the school is to supplement regular academic and professional institutions, except in the kindergarten course. Emphasis is put upon missionary training. More than one-third of the graduates, or 116, are at present in service in the foreign field. The school is aiming at enlargement and plans soon to introduce phonetics and the science of language.

Union Missionary Training Institute. President, Jesse W. Brooks, 131-3 Waverly avenue, Brooklyn, N. Y. (men and women). Interdenominational. Independent. Established 1885. Owns two buildings; rents one. Cost last year, $4,687. Four teachers give full time and 36 part time. The design of the school is to provide the training of persons of any evangelical denomination preparing for foreign missionary work by supplying them with opportunities for Bible, literary and medical instruction, also for the study of Eastern languages, and for training in practical mission work. Those are admitted who furnish sufficient evidence that God has called them to foreign missionary work and the probability of their making efficient missionaries. Instruction is by lectures and text books, and practical experience in hospital clinics, etc. A special preparatory course is given to those who have not had a high school training. The following additional courses are offered: Bible, Church History, History of Missions, Comparative Religions, Theology, Philosophy and Ethics and Medical Training, besides Phonetics, Music and Bookkeeping. Provision can be made for instruction in various Eastern tongues. Special emphasis is put upon the medical course, although it is not the aim of the school to make physicians. The school aims to give a complete training for missionary service, while it also supplements. One hundred and ninety-three of its former pupils have gone into missionary service.

Florence H. Severance Bible and Missionary Training School. President, Chalmers Martin, D. D., Wooster, Ohio (men and women). Presbyterian. Established 1903. A department of the University of Wooster under the care of the Synod of Ohio. The curricula of the School and the University are related in the following ways:—(a) Four courses given by the School are also required courses for the students of the university. (b) All the Biblical and religious courses given by the School are open as electives to students of the University and count toward graduation. (c) Certain cultural courses given by the University form part of the curriculum of the School. As a department of the University the School offers its students the unrestricted use of the Uni-

versity plant, including a campus of 85 acres and twelve buildings, all but two of which are new, built within twelve years. The School has a separate endowment of $100,000, and shares in the general endowment of the University. Three professors give full time and eight part time to the School. For admission to the School a four years' high school course or its equivalent is required. Lectures, text books and laboratory methods are used in instruction. Occasional lecturers are invited. There is one general three years' course for all students of the school, organized under the departments: Old Testament, New Testament, Missions and Practical Christian Work and General Culture. A diploma is given for completing the course, though all the subjects may count for a degree in the University. All lecture courses call for examinations. A correspondence course is under consideration. Special students are received. The School aims to give a complete training for missionary service to its regular and exclusive students, while it also supplements the University courses. Twenty per cent. of its students have entered the foreign missionary service.

Kennedy School of Missions. Organizing Secretary, Edward Warren Capen, Ph.D., Hartford, Conn. (men and women). Interdenominational. Affiliated with Hartford Theological Seminary and the Hartford School of Religious Pedagogy, both under the Hartford Seminary Foundation. Established 1911. Occupies a place in the Case Memorial Library building and in the main hall of the Hartford Theological Seminary. Endowment $200,000. Three members of the faculty give entire time to the school; 14 other members give part time, including several of the professors in Hartford Theological Seminary, with a large number of lecturers in addition. The School has the following requirements for admission: (1) Appointment by some Board of Foreign Missions for service under the Board; (2) recommendation by some Board of Foreign Missions as having satisfied general requirements; (3) graduation from college or professional school. Returned missionaries come under the first requirement. Each student selects from all the courses such as are needed to supply deficiencies in previous training or to provide for special tasks ahead. Those taking full work for a year are awarded certificates stating that a full year's course prescribed has been successfully completed. The rules which obtain in the Theological Seminary regarding advanced degrees hold in general for those registered in the School of Missions. The curriculum includes five courses in the English Bible; Christian Doctrine; the Message of Christianity; the Nature of Religion; three courses in general, besides special Phonetics; Classical and Modern Arabic; Turkish; Armenian; Syriac; Coptic; Ethiopic; Amharic and Tigre, and Spanish; three courses in Psychology, with special reference to mission problems, and five courses in Pedagogy; History of Missions; Theory and Practice of Missions; Missions and Sociology; Contemporary Missionary Situation in Mission Fields; the Church in the Mission Field; the Missionary Message; Education and Christianization of the National Life, and the Home Base; Modern Movements in the Orient; three courses in Sociology; History of Religions; History, Institutions and Religions of Missionary Fields; Present-Day Problems of Specific Fields; Elementary Medical Instruction; Music; Business Methods; Missionary Practice (a laboratory course). Besides these, courses are open in the Theological Seminary and the School of Religious Pedagogy to students in the Kennedy School of Missions. All students have access to the extensive missionary library of Hartford Theological Seminary. For students who have not had a theological training special courses are prepared.

Department of Missions Divinity School, Yale University. Dean, Charles R. Brown, D. D.. New Haven, Conn. (men). Interdenominational. A department of the Yale Divinity School, but so distinct as to amount practically to a separate school of missions. The work of this department is arranged with reference to the conditions influencing the policies of the various missionary societies, as well as those in the fields to which they send missionaries. It likewise aims to satisfy the recommendations of the Edinburgh World Conference Commission on the Preparation of Missionaries, and the Board of Missionary Preparation appointed by the Missionary Societies of the United States and Canada. The courses are open to regular students of the Divinity School and are calculated to give them a broad program of specialization. Courses given in the University and in other graduate schools are open to missionary candidates. The faculty of the Divinity School give instruction in this department, besides seven special lecturers, all of them missionary experts. As the majority of prospective missionaries are looking to evangelistic work the fundamental instruction given in the department of Pastoral Service is central in the course. Courses are given in the Bible, its history and interpretation; the study of Christian Theology, Homiletics, the Missionary Teachings of Church History, are given as a basis for specialized work. Pedagogy and modern ideals and methods of education, both general and religious, as well as a study of the countries for which the candidate is in preparation, constitute a part of the course. Special missionary courses include: History of Missions, Survey of the Principal Foreign Missionary Fields; Comparative Study of Selected Mission Fields, Non-Christian Religions and Social Progress. Apologetics from the Missionary Viewpoint; Educational Missions; Missionary Administration at Home and on the Fields; Science of Missions and the Home Base of Missions; seven courses in Sociology and two in Anthropology; seven courses in Religious Education, and four in Religious Pedagogy are offered, also Elementary Arabic and Syriac. There are elective courses in German, Classical Arabic, Elementary and Classical Chinese, written and spoken; Japanese, elementary and practical; Spanish, elementary; Sanscrit, elementary and advanced; Pali language and literature; Anestan language and literature. Major Asiatic Literature, Geography of Asia and South America; Contrasts of Domestic Relations and the Law of Persons; First Aid to the Injured; Public Hygiene and Music. The Day Missionary Library in a separate building greatly facilitates the pursuance of special missionary studies.

There are in addition to the institutions above named others of a somewhat similar character, that have for their object the training of young men and young women for active, practical missionary work, with special emphasis upon the home churches, and in which, during the course, there is more or less instruction given in foreign missions. The interest of this Board will necessarily fix itself upon those schools which have for their purpose the distinct and definite training of foreign missionaries. It is necessary however to report upon the following schools, all of which have been more or less classified as "Missionary Training Schools."

Schools whose Primary Emphasis is Placed on Biblical and Theological Studies, Church History, and Special Preparation for Work in the Home Field

INTERDENOMINATIONAL

The Moody Bible Institute of Chicago. Dean, Rev. James M. Gray, D. D. 153 Institute Place, Chicago, Ill. (men and women). Established 1886. Independent. Occupies one-fourth block. Four large and four small buildings valued at about $1,000,000. Owns its own plant. Costs annually $228,000. Five teachers give their entire time to the school and seven give part time. For admission a common school education is required. Secondary English is required for graduation. Instruction is given largely by lectures. The principal text book is the Bible. Much emphasis is put upon laboratory methods. The aim of the school is to train Christian workers for all departments of Christian work, including foreign missions, although it is not a distinct missionary training school. There is a director of the missionary course who gives instruction in Missions and Church History. Some 650 of its students have entered foreign work.

Training School for Christian Workers, Miss Elizabeth M. Hughes, in charge, 7 Gramercy Park, New York City (women). A department under the Woman's Branch of the New York City Missionary Society. Established 1885. Occupies one floor of Christian Workers' Home. One teacher gives entire time to the school and some dozen or more part time. For admission a good English education is required. Training given includes Bible study, Sunday school, industrial and practical work and Missions. Missions cover Survey of World's Work, Church History and Missions, City Missions and occasional talks by missionaries. While not primarily intended for training foreign missionaries, 48, or about one-fifth of its former students, are in the foreign field.

Chicago Evangelistic Institute. Principal, Mrs. Iva D. Vennard, 1754 Washington Boulevard, Chicago, Ill. (men and women). Independent. Established 1910. School owns main and men's buildings, besides three other buildings. Annual expenditure about $13,500 a year. Eight teachers give full time and eight give part time, besides 34 special lecturers. For admission high school grade is desired. A preparatory course for others is maintained. Special students are received. Text books are much used in instruction, supplemented by lectures. The school also conducts a correspondence course. Three courses are given: Missionary, Evangelistic and General. Special emphasis is put upon evangelism, which holds chief place. It does not aim at giving a full course. Five or six students are in the foreign field and five are now under appointment, but the most of these took their academic work before coming to the school, while several are now in attendance upon college with the intention of entering the missionary service later.

Toronto Bible College. President, John McNicol, Toronto, Ontario, Canada (men and women). Independent. Owns its own building, worth about $25,000. Costs about $7,000 annually. Three members of the faculty give full time, six part time. The object of the college is to train men and women as Sunday School workers, pastors' assistants and for city, home and foreign missionary work. For admission a good general education is required. Instruction is given

mostly by lectures. The school is not a special Missionary Training School, but primarily for evangelistic and personal work. About 130 of its former pupils have gone into the foreign field.

Trevecca College for Christian Workers. President, J. O. McClurkan, Nashville, Tenn. (men and women). Independent. Established 1900. Has two three-story modern brick buildings. Costs annually about $6,000. It offers a Preparatory, Academic and Collegiate course. Its only distinctive missionary training is a two years' course in medicine, and a two and three years' course in nursing.

Trevecca College for Christian Workers. President, J. O. McClurkan, Nash-President, F. H. Burt, LL. D., 19 South La Salle street, Chicago, Ill. (men), Begun 1884. Independent, but affiliated with the Young Men's Christian Association Movement. Plant consists of 35 acres at Lake Geneva, Wisconsin. One block and four buildings at 53 and 54, Drexel and Ingleside, Chicago. Owns Geneva plant. Rents in Chicago. $15,000 endowment. Cost last year $34,394. Five members of the faculty give entire time, with 36 part time and special lecturers. The primary mission of the school is the enlistment and professional preparation of men desiring to fit themselves for executive service in the Association Movement. At least a high school course is required for admission. A diploma is given on completion of a three years' course and a degree may be obtained after five years. Special students are received. There are a limited number of correspondence courses. The school does not aim to give a complete course in missions. The purpose is to train for Christian service at home or abroad. In addition to extensive Biblical and historical courses the instruction includes Psychology and Religious Education, Sociology, Association History and Administration, Promotion and Publicity, and Physical Education, including theory and practice, besides a course called "Christian Missions." Twenty-seven former students are in the foreign field.

National Training School Young Women's Christian Association. Dean, Caroline B. Dow, 135 East 52d street, New York City (women). Affiliated in the National Board of the Young Women's Christian Association. Established 1908. Has nine preparatory training centers, in New York, Philadelphia, Cincinnati, Chicago, Minneapolis, Nashville, Denver, Los Angeles and Portland, Ore. Owns eleven-story building in New York, new throughout. Supported by National Board. The courses of study are especially adapted to prepare secretaries for the work of the Young Women's Christian Association in the home field. Nine non-resident members of the faculty and 98 occasional lecturers give part time. Some courses are taken by the students in Columbia University. For admission a college education or its equivalent is required and successful experience in a Young Women's Christian Association or similar movements. A majority of the courses are in lectures, with little use of text books. Considerable laboratory work. All students are expected to have acquaintance with Young Women's Christian Association work before coming. There is one regular diploma course of one year, with electives allowed in social service. The school aims to give a complete graduate course for Young Women's Christian Association secretaries in foreign lands, supplemental to college and preparatory training center courses. It is prepared to specialize in this department. Seventeen of its 109 graduates have gone into foreign work. This school through its management is closely connected with many modern missionary organizations and movements.

BAPTIST

The Baptist Institute for Christian Workers. President, J. Milnon Wilbur, Philadelphia, Pa. (women). Baptist, but not exclusive. Independent. Established 1892. Owns plant. Endowment about $30,000. Annual cost about $13,000. A large faculty, many giving but part time, besides lecturers. A high school education is desired for admission, although exceptions are made. Special students are received. One-third work of instruction is by lectures, two-thirds by text books, with considerable laboratory work. Course, two or three years, for which diploma is given. School aims primarily at preparation for home work, although about 35 of its former pupils are in the foreign field.

The Baptist Missionary Training School. Principal, Mrs. A. E. Reynolds, 2969 Vernon avenue, Chicago, Ill. (women). Independent. Begun 1881 Under Woman's Baptist Home Missionary Society. Has one large building. Cost last year, $19,788. Four teachers give full time and 22 part time as lecturers. Some of them are from Chicago University. The school offers three courses: 1. Special, one year, open to young women who are college graduates who wish to fit themselves to be missionaries, Sunday School workers or pastors' assistants. 2. Advanced Missionary Course, two years, open to those completing a high school course. 3. Missionary Training Course, two years, open to those of limited education who wish to fit themselves for Christian work. Diplomas are given upon the completion of each course. Seventy-three of its graduates are in the foreign field. Its purpose is to be a complete missionary training school. Its missionary courses include, besides extensive Biblical and historical instruction, History, Principles and Methods of Missions, Normal course in missions, Baptist Missions, Comparative Religions, Religious Psychology and Pedagogy, Sociology, Medical Instruction, like diseases of children and women, emergency cases, nurses, etc.; Spanish and Italian languages and Music.

The Northwestern Bible and Missionary Training School. Superintendent, Rev. W. B. Riley, D.D., Minneapolis, Minn. (men and women). Connected with the First Baptist Church of Minneapolis. Independent. Owns its own buildings and plant. Annual expenses $9,000. The faculty consists of 10 members. There appears in the documents furnished no standard of requirements for admission to the school. The full course covers three years, but specials are admitted. The purpose of the school is to prepare workers especially for the Northwest. In its three years' curriculum courses of lectures are given on the Early History of Missions and Study of Modern Fields. Fifteen of its graduates are in the foreign field.

The Gordon School of the Newton Theological Institution. President, Rev. George E. Horr, D.D., Clarendon street, Boston, Mass. (men and women). Baptist. Affiliated with the Newton Theological Seminary. Established 1889. Headquarters in the buildings of the Clarendon Street Baptist Church. Its faculty is the faculty of the Newton Theological Institution, with special lecturers added. The purpose is to fit men and women for foreign missions, the pastorate, home missions, evangelism, city missions, etc. No academic standards for admission are furnished. The course of study is general, with emphasis upon the Bible and Theology. The Department of Missions has a large place in the School. This covers Missions, Hygiene, Phonetics and Business. Many of its graduates have gone into the foreign field.

BRETHREN

Bethany Bible School. Secretary, James M. Moore, 3435 West Van Buren Street, Chicago, Ill. (men and women). Church of the Brethren. Independent. Established 1905. School owns one block and two buildings, valued at about $100,000. Seven teachers give entire time to the school and six part time. A college course is required for admission to the Seminary and an Academic course for the Bible Teachers' Training School. Lectures and laboratory methods are used. The Bible is the chief text book. Seminary course leads to B. D. Training school course of four years receives diploma. Special students are received. Little direct instruction in foreign missions seems to be given. About one-third of its graduates have gone into the foreign field.

CONGREGATIONAL

Congregational Training School for Women. Dean, Rachel L. Rogers, Chicago, Ill. (women). Closely affiliated with the Chicago Theological Seminary (Congregational) and in a relation of co-operation with the Chicago School of Civics and Philanthrophy. Established 1909. Has house and lot. Occupies classrooms, etc., in the Chicago Theological Seminary. Endowment something over $7,000. The Dean only gives entire time to the school. Ten members of the faculty give part time, besides special lecturers. For admission a high school course is required, college course or teaching experience preferred. Instruction about one-third lectures, one-half text books, one-fifth laboratory. The course includes: Bible, 280 hours; Psychology, 80; Religious Education, 60; Church History, 50; Missions, 90; English, 70; Electives, 300, etc. A diploma is given for completing the two years' course. Special students are admitted. The school is regarded as supplemental on Biblical, pedagogical and social lines. School could provide language study for Turkey, and possibly China, if necessary. Two students in the foreign field. Most of the graduates enter home work.

DISCIPLES OF CHRIST

The College of the Bible. Professor William C. Bowers, Lexington, Ky. (men and women). Work in Missions, a department of the College. One permanent professor in the department. Missions course receives credit in the College. All of its students are students in the College. Text books are used. The History of Missions and the Principles of Missions comprise the principal features of the course. School does not aim to give a complete course in missions, but only to supplement general preparation.

Eureka College. Professor, Alexander C. Gray, Eureka, Ill. (men and women). Independent. Established 1855. The Missions Course is given in the Department of Sacred Literature in the college, to which one full professor gives part time. The grade of work is the same as that in the college and counts for a college degree. Special students, adequately qualified, can take the Missions Course. This course covers Principles and Methods of Christian Missions, History of Missions, History of Religions (being a study of Comparative Religions) and a special study of China.

Hiram College. President, Miner Lee Bates, Hiram, Ohio (men and women). Has no regular missionary school. It offers various courses in the History of Missions, the Science of Missions, Anthropology and the History of Religion.

It contemplates continuing these courses, but plans to send graduates who wish special missionary training to schools especially equipped for that purpose.

Bethany College, Bethany, West Virginia. Has no regular missionary school, but offers courses in Missions in the Bible Department. Four hours per week for two years are given to this subject.

LUTHERAN

The Norwegian Lutheran Deaconess Institute. Principal, M. Rufsoold, 24th Street and 15th Avenue, S., Minneapolis, Minn. (women). Lutheran Free Church. An independent corporation. Established 1889. Has one large and seven small buildings. The curriculum comprises not only foreign missions, but also domestic missions, social work, all kinds of charity, parish, hospital and Christian work belonging to the calling of deaconess. Has three permanent teachers and 17 part time instructors and lecturers. Common school education required for admission. Course, three years. About 80 per cent. text books are used in instruction; rest lectures and laboratory. School claims that those who have taken the full course are fairly well equipped for missionary work, medical training and nursing. Ten per cent. of students have entered foreign work.

METHODIST

Methodist Training School for Christian Workers. President, William F. Quillian, Nashville, Tenn. (men and women). Independent. Established 1906. Has one-half block and seven buildings. School owns plant under Board of Missions. Cost last year $20,600. Faculty contains ten permanent instructors and four part time. For admission a high school diploma or its equivalent is required. Instruction is given one-half in classroom and one-half in field work and practice. Text books are used. The purpose is to train Christian workers for efficient service in the home land and on the foreign field. There are three separate departments: 1. Biblical and Missionary; 2. Kindergarten teachers' training school; 3. Nurses' training school. Besides the Biblical and Historical courses, instruction is given in History of Protestant Missions, Principles and Practice of Missions, Comparative Religions, Sociology, Religious Pedagogy, Home Economics, Hygiene, Music, Physical training and Manual arts. A diploma is given on completing the missionary course. The school supplements other training. Twenty-nine of its graduates are in the foreign field.

New England Deaconess Association Training School for Christian Service. Superintendent, Alice M. Robertson, Deaconess Road, Boston, Mass. (women). Methodist Episcopal. Independent, but enjoying special privileges at Boston University College of Liberal Arts and School of Theology. Established 1889. Owns plant and grounds valued at $65,000. Three teachers give full time and ten or twelve, besides special lecturers and teachers, give part time. Two special courses are given: High School Preparatory and College. Two-thirds of the work is done by resident teachers who use lectures and text books. Much laboratory work. Diplomas are given upon completing each course. This year a new course is offered to college women. The school itself puts special emphasis upon home, city and social work, while courses in missions and kindred subjects are given by the School of Theology of Boston University and are open to missionary candidates.

The Folts Mission Institute. Principal, Charles G. Townsend, Herkimer,

N. Y. (women). Methodist Episcopal. Independent. Established 1892. Owns its plant, two institute buildings and a residence. $23,000 endowment. Cost annually about $8,000. Three members of the faculty give entire time and seven give part time. For admission a high school diploma or its equivalent is required. Instruction given largely by text books and recitation, with some practical work. Gives a Bible course and a Kindergarten course. Special students are admitted and a diploma is given upon completing one of the courses. Sixty of the graduates have entered the foreign missionary service. The school aims to give a complete course of training for missionary service. It plans for enlargement so as to give free scholarships to worthy young women who feel called to missionary work, and to provide a post-graduate course of one year to specialize upon some mission field to which the candidate is going.

Chicago Training School for City, Home and Foreign Missions. Principal, Lucy Rider Meyer, A. M., M. D., 4949 Indiana Avenue, Chicago, Ill. (women). Methodist Episcopal. A separate school, but with it is federated the Presbyterian Training School, in that most of the classes are held together and the family live together under one roof. Owns two large halls, chapel and library valued at $197,000. Has endowment of $176,500. Running expenses, $32,150. The object of the school is to teach and direct earnest women in the study of the Bible, Church History and Missions, Social Service in theory and practice, Religious Education and related subjects. It aims to prepare women for deaconess work, foreign or home missionary work, social service of great variety, Sunday School work, industrial work, household economics, pastors' assistants, temperance workers, Normal teachers and evangelists, and pastors' wives. It is divided into a Graduate and an Undergraduate school and a Preparatory Department. It also offers elective courses to those who do not enroll in either school. The school has 18 resident instructors and 17 non-resident. In addition to Biblical studies and Religious Education, instruction is given in Social Service, Missions, instrumental and vocal music, Domestic Science, first aid in obstetrics and diseases of women, care of the eye, nose, throat and teeth. Courses are also given in Church History, Psychology, Home and Foreign Missions, Missionary Outlook, Special Mission Field, Comparative Religions and Missions in the Sunday School and the History of Methodism. Besides five special instructors in the Missionary Department, returned missionaries, bishops and secretaries frequently visit and address the school. About 8½ per cent. of the students have entered the foreign work.

Cincinnati Missionary Training School. President, Miss Addie Grace Wardle, A. M., B. D., 1029 Wesley Avenue, Cincinnati, Ohio (women). A part of the Deaconess Home from 1888. An independent institution since 1907. Methodist Episcopal. Plant worth $150,000. Annual cost about $10,000. Seven full time instructors and two part time, with occasional special lecturers. For admission to the Graduate School a college diploma is required and for special work a diploma from a training school. To the Undergraduate school and the Kindergarten school a high school education or its equivalent is required. Instruction is given by lectures, text books and laboratory methods. Diplomas are given to graduates in all three courses. This school was organized to increase the efficiency of women for Christian work. It qualifies for deaconess work, foreign missionary service, home and city missionary work, social service, local church work, etc. Under the department of Church History and Christian Missions are

included: The Christian Church and Great Religious Movements; Present-day Missionary Enterprises; History of the Doctrines of the Christian Church, and Comparative Religions. Religious Education, Sociology and Evangelism also are included, as well as phonetics and the theory of kindergarten education. About one-twelfth of the graduates have entered foreign work.

Kansas City National Training School for Deaconesses and Missionaries. Superintendent, Miss Anna Neiderheiser, Kansas City, Mo. (women). Methodist Episcopal. Begun 1900. New commodious hall. Resident faculty of seven; non-resident two. Many general lecturers. Requirements for admission not given. Gives a general Biblical and Theological course under 20 heads, one of which is *Missions*, and one Practical Nursing and Medical Lecture.

Lucy Webb Hayes National Training School for Deaconesses and Missionaries. Principal, William H. Wilder, D.D., LL.D., 1150 North Capitol Street, Washington, D. C. (women). Methodist Episcopal. Independent. Established 1894. Owns plant valued at $500,000. Supported by the Woman's Home Missionary Society. Has a faculty of 14 members. High school course required for admission. This school puts no emphasis upon Foreign Missions.

The National Deaconess Training School of the Methodist Church, Canada. Principal, Rev. George J. Bishop, D.D., 135 St. Claire Avenue, Toronto, Canada (women). Methodist Episcopal. Begun 1897. One-half acre ground and one main brick building. Cost last year $10,000. Two regular teachers giving part time. A high school education and a teacher's certificate are required for nearly all missionary students. Not especially designed for training foreign missionaries.

PRESBYTERIAN

The Presbyterian Training School. Dean, Rev. Francis S. Downs, 1002 Madison avenue, Baltimore, Md. (men and women). Independent. Established 1903. Owns five city lots and two buildings. Annual cost about $10,000. Three professors give entire time and 19 part time. A high school education required for admission. Instruction, lectures, text books (50 per cent.) and laboratory methods. Its object is to prepare students for service in the Presbyterian Church to meet the need of the church and of its congregations, institutions and mission fields for trained lay workers. Its three central ideas are the Bible, the Church and the Kingdom. Besides courses in Bible and Christian Doctrine, in Church History and Evangelism, a course in Missions covers the History of Missions, Missionary Methods, the Missionary, Christian and non-Christian Religions, Missionary Fields and Religious Education, Socal and Institutional Work and a Business Course. There is a correspondence course on Missions and an Extension Course. The course of instruction covers two years, for the completion of which a diploma is given. The school aims to give a complete training. About 10 per cent. of the graduates have entered foreign work.

Presbyterian Missionary and Deaconess Training Home. Principal, Margaret A. Grant, 60 Grosvenor Street, Toronto, Ont., Canada (women). Canadian Presbyterian. Independent. Is closely affiliated with Knox Theological College, Toronto, the professors of the College aiding in the instruction of the Home. Owns a commodious building and plant. Annual cost about $5,000. All but one of its teachers and lecturers give but part time. These number 20. For admission, literary attainment is required at least equal to entrance standing in the high

schools of Ontario. The school has three classes of students, those training for foreign missionary, deaconess work and social service. The full diploma course is two years. Special students are admitted. Lectures, text books and laboratory methods of instruction are used. The school is intended to supplement regular institutions. In addition to the general Biblical, literary and historical subjects courses are given in Medicine, Nursing and Sanitation, Survey of the Fields, Phonetics, Social Problems, Typewriting, Bookkeeping and Household Science. About one-half of the graduates have entered the foreign field. The school contemplates enlarging its plant and plans to keep pace with the demand for foreign workers.

Presbyterian Training School. Director, H. B. McAfee, 210 East 50th street, Chicago, Ill. (women). Independent. Established 1908. Federated with the Chicago Training School (Methodist). Established by the Church Extension Board of the Presbytery of Chicago. Thirteen teachers reside in the dormitories, while special courses are given by part time instructors and lecturers. The object of the school is to prepare lay workers for the Presbyterian Church. Open to women qualified, with a good high school education. None admitted to full connection until after a month or more of residence. Sixty-eight courses are offered under nine groups. Besides general Biblical groups there is the Department of Church History and Missions, Sociology and Social Service, Religious Education, Home Economics and Music. The entire course covers two years, with a graduate course of two years added.

With the data which is here condensed, we have also secured definite information with reference to nearly all of the full time teachers, as well as the part time instructors and special lecturers, in most of the schools enumerated above. In nearly all instances, the full time teachers have had special preparation for their work. Some of them have had long experience in the mission field, and all have had extensive academic training. Many of these leading teachers at once commend themselves by their broad training and wide experience in missionary matters for a position of conspicuous leadership in missionary institutions, while many others, as must necessarily be the case, have only a theoretic knowledge of foreign mission fields and work. Space does not permit the naming of these teachers, with their special qualifications.

It should also be stated that in these schools, almost without exception, the regular courses are reported as genuine courses requiring careful examinations. In most instances, the occasional lectures are followed by no examination. In some of the schools, especially those that

have for their permanent object the work in the home field, the principal part of the missionary instruction is given in the form of general lectures. Many of the special lectures on work in the foreign field are given by the leading experts in the country.

One cannot go through the returns from this large list of training schools, which is not exhaustive, without being impressed with the apparent purpose and desire on the part of the organizers and administrators of the school to give as thorough a course as possible within the limitations of the school, and to include in the course some fundamental facts with reference to foreign missions. One is impressed with the fact that there has been a revival of missionary study in the last few years and a demand for a more general preparation on the part of Christian workers, especially in the line of foreign missions.

At the same time one cannot but be impressed with the paucity of genuine schools, adequate for the full technical preparation of those who contemplate permanent service in the foreign mission field. The number and the equipment of the few schools that have this for their object are not sufficient to meet the requirements of the Missionary Societies at the present time, especially when a far more complete training is demanded preparatory for either specialized or general work abroad.

Facilities for Preparation for Foreign Missionary Service Offered By the Theological Colleges and Seminaries

To secure the desired information from Theological Schools and Colleges a set of inquiries was sent to each school, calling first of all for information upon the three following points:

The courses upon missions required of all regular students. Total hours.
Elective or optional mission course. Total hours.
Graduate mission courses. Total hours.

These were followed by a list of twenty-six separate or

allied subjects bearing upon preparation for missionary service. These were as follows:

1. Philosophy of Religion.
2. Psychology of Religion.
3. Comparative Religions.
4. History of Religion.
5. Religions of Countries, *e. g.*, India, China, Japan Africa, etc.
6. Mohammedanism.
7. Buddhism.
8. Apologetic Significance of Missions.
9. Biblical Basis of Missions.
10. Bibliography of Missions.
11. History of Missions.
12. History and Character of the Leading Non-Christian Races.
13. History of the Modern Development of Christian Institutions in each great mission country.
14. History and Work of your own Foreign Missionary Society.
15. Theory and Practice of Modern Missions.
16. Missions and Social Development.
17. Missions and Modern Education in the East.
18. Medical Missions.
19. Industrial Missions.
20. The Home Base.
21. Pedagogy.
22. Educational Psychology.
23. History of Education.
24. The Science of Phonetics.
25. Languages Spoken in Mission Countries.
26. All other subjects offered bearing upon Missionary Preparation.

Each seminary was asked to indicate what of these subjects it offered, giving also the number of hours required under each. Information was also sought regarding the qualifications of instructors in the missionary subjects. Information received upon this latter point was generally unsatisfactory.

There followed a few general questions regarding missionary endowment funds, library, etc.

In order to economize space hereafter in this report we will refer to the twenty-six subjects only by number and without parentheses. The numbers within parentheses indicate, in all cases, *hours;* as, for instance, 4(10) would mean "A Course in History of Religion, 10 hours."

Space permits only the most condensed consideration of each seminary. No form of tabulation seems practicable, consistent with fair representation.

Of the 117 Theological Schools of various grades and classes throughout the United States and Canada to which inquiries were sent, returns were received from ninety-two. These include the principal Seminaries of the country.

Although duplicate sets of inquiries were sent the delinquent institutions, no response has come from them. The following report therefore covers the ninety-two institutions which responded.

One word should be said, however, with reference to the courses of study reported in nearly all of these institutions. Where no hours are given in connection therewith, it is evident that the subjects thus reported upon are treated in the form of general lectures, and cannot be taken in any way as special courses. There is reason to believe that, in all cases where there were regular and full courses on any one of those topics, the number of hours which the course covers is given. Some of those reporting have put down these courses without number of hours, and to such an extent that one cannot but draw the conclusion that they do not represent courses at all, but single lectures, or even different headings in a single lecture. That should be borne in mind in pursuing the following report.

BAPTIST

Colgate Theological Seminary, Hamilton, N. Y. Dean, William H. Allison. No required mission courses. One elective course, 24 hours. Graduate course on Practical Missions, 24 hours. 1, 2, 3, 4, 5, 7, 11, 22, 23. No missionary endowments. University Library contains some books on missions and in case of special need a considerable sum could be devoted to missionary books.

The Kansas City Baptist Theological Seminary, Kansas City, Kas. President, Rev. Philip Wendell Crannell, D.D. Required mission courses, 96 hours, one hour a week through three years. Missionary instructors have deep interest through long study and wide reading. 2, 3, 5, 6, 7, 14, 15, 21 (96). No plans for development. No missionary endowments. Two or three hundred volumes in missionary library.

The Southern Baptist Theological Seminary, Louisville, Ky. President, Edgar Young Mullins, D.D., LL.D. Required missionary courses, 143 hours; elective, 45 hours (graduate course). Professor of Missions no special advantages. 1, 2 (35), 3 (88), 4, 5, 6, 7, 8, 9 (20), 10, 11 (25), 14, 15, 17, 20, 21, 22, 23. No missionary endowments. About 1,000 volumes of strictly missionary library.

Crozer Theological Seminary, Upland, Delaware County, Pennsylvania. President, Milton G. Evans, D. D. No required mission courses. 2, 3, 4, 5, 9, 10, 11, 12, 13, 14, 15, 16, 17, 20, 21, 22. No missionary endowments. Special missionary library.

Seminary of the Pacific Coast Baptist Theological Union, Berkeley, Cal. President, Claiborne M. Hill, D. D. Required mission courses, 16 hours. 1 (2),

2 (2), 14, 21, 22, 23. No missionary endowments. About 100 volumes in missionary library.

Alfred Theological Seminary, Alfred, N. Y. (Seventh Day Baptist.) President, Boothe C. Davis. No required missionary courses. 1 (6), 2 (6), 3 (6), 4 (6), 5 (6), 11 (2), 21 (6), 22 (6). No missionary endowments. Small missionary library.

McMaster University, Theological Department, Toronto, Canada. President, A. L. McCrimmon, M. A., LL.D. One required mission course, 13 hours. 1 (160), 2 (160), 3 (26), 4, 5, 6, 7, 8, 9, 10, 11, 13, 14, 15, 16 (52), 17, 18, 19, 20; 21-22-23 (26); 24. No missionary endowments. About 1,000 volumes in mission library.

Newton Theological Institution, Newton Centre, Mass. President, Rev. George Edwin Horr, D. D. No required courses. Elective, 6 courses, 2 hours a week, one term. 1 (2 hours a week), 2 (2), 3 (2), 4, 5, 6, 7, 9, 10, 11, 14, 15, 16 (2), 17 (2), 18, 19, 20, 21 (2). In addition the Sociological Approach (2) Pastoral Theology (2). No missionary endowments. Several hundred books, bound reports and magazines in missionary library.

The Rochester Theological Seminary, Rochester, N. Y. Acting President, J. W. A. Stewart, D. D. Two required missionary courses, 64 hours; four, if all courses enumerated be included, 132 hours. Four elective or optional courses. No graduate courses. Missionary instructor has had extended university training. 1 (32), 2 (36), 3 (32), 4, 11 (32), 15 (36), 16-17 (32), 21 (32), 22 (32), 23. No missionary endowments. About 1,000 volumes in missionary library.

The Divinity School of the University of Chicago (Baptist, but interdenominational in the student body). Dean, Shailer Mathews, D. D. Two required courses, 8 hours a week. Three graduate courses, 4 hours a week each. One or more missionary instructors from mission field. 1, 2, 3, 4, 5, 6, 11, 12, 13, 14, 15, 16, 21, 22, 23, 24. No special missionary endowments. General University library available.

Southwestern Baptist Theological Seminary, Fort Worth, Texas. President, B. H. Carroll, D. D., LL.D. Two required missionary courses equivalent to 8 hours a week, one term.

CHRISTIAN

Christian Biblical Institute, Defiance, Ohio. (Not Disciples.) President, P. W. McReynolds, D. D. Two required mission courses, 92 hours. Four elective courses 136 hours. Missionary instructors have had no first-hand experience. 1 (176), 2 (48), 3 (52), 4 (176), 15 (48), 16 (88), 21 (48), 22 (48), 23 (48). Provision for special lectures and general scholarships. Good working library of missionary books and magazines.

CHRISTIAN REFORMED CHURCH

Calvin College Theological Seminary, Grand Rapids, Mich. (Christian Reformed Church). Dean, Foppe M. Ten Hoor, D. D. No special mission courses. Mission study classes among students.

DISCIPLES OF CHRIST

Christian University College of the Bible, Canton, Mo. *Dean,* Henry B. Robison, Ph.D. No special mission courses.

Texas Christian University, College of the Bible, Fort Worth, Texas. (Christian, Disciples of Christ.) President, Frederick D. Kershner. Course on Christian Missions required, 1 hour a week through year. Missionary instructors have had no special advantages. 1 (104), 3, 21. No missionary endowments. Missionary library, about 200 volumes.

Eugene Bible University, Eugene, Ore. President, E. C. Sanderson, D. D., LL.D. One required mission course, 30 hours. Optional courses conducted by Student Volunteer Band at times. No graduate courses. Missionary instructors' special advantages not extensive. 1 (90), 3 (120), 5 (30), 11 (30), 12 (30), 14 (30), 18 (30), 20 (30), 23 (180). All Biblical subjects are essentially missionary in spirit. No missionary endowments. Missionary library, 175 volumes.

CHURCH OF GOD

Findlay College Theological School, Findlay, Ohio (Church of God). President, William Harris Guyer. No special mission courses.

CONGREGATIONAL

Hartford Theological Seminary Hartford, Conn. President, W. Douglas Mackenzie, D. D., LL. D. Required mission courses, 85 hours. Elective or optional courses, 890 hours. Graduate courses, 165 hours. Missionary instructors specialists in psychology, philosophy, and have first-hand acquaintance with their work. 1 (45), 2 (30), 4 (45), 5, 6, (90), 8 (15), 9 (15), 10 (5), 11 (30), 13, 15 (30), 16 (45), 18 (25), 20 (15), 21 (150), 22 (90), 23, 24 (20), 25. Endowed missionary professorships and lectureships. Large library, linked with general library. Special Chinese, Japanese, Turkish and Arabic collection of value; also valuable museum of missions. Seventy-five hours of electives exclusively for missionary candidates. Special advantages through connection with Kennedy School of Missions, under the Hartford Seminary Foundation. (See Kennedy School of Missions.)

Atlanta Theological Seminary, Atlanta, Ga. President, E. Lyman Hood, M. A., Ph. D. Work planned and carried forward with home missionary service in view.

Chicago Theological Seminary, Chicago, Ill. President, Ozora S. Davis, D. D., Ph. D. One required course, 20 hours. Elective courses, 40 hours. No graduate courses. Missionary instructor made visit to Mission Fields. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. 11, 12, 13, 14, 16, 16, 17, 18, 19, 20, 21 (40), 22 (20), 23 (20). One endowed missionary lectureship. 1,000 volumes in missionary library.

Andover Theological Seminary, Cambridge, Mass. President, Albert Parker Fitch, D. D. No required mission courses. Four elective courses, 480 hours. Missionary instructors no special advantages. 1 (120), 2 (120), 3 (120), 4 (120), 6 (120), 7 (120), 11 (80), 23. Endowed missionary lectureships. Seminary and Harvard University general library available.

Yale Divinity School, New Haven, Conn. (formerly Congregational; now largely interdenominational). Dean: Charles R. Brown, D. D. Two required mission courses, 64 hours. Thirteen elective courses, 446 hours. Missionary instructors have had special advantages and experience on mission fields. 1 (128), 2 (64), 3 (32), 4, 5 (256), 6 (32), 7 (64), 8 (10), 10, 11, 12 (704), 13, 14 (12), 15, 16 (32), 17 (10), 18, 19, 20 (32), 21-22 (672), 23 (160), 24, 25 (352), 26 (64).

One endowed missionary professorship. Day Missions Library, about 10,000 volumes. (See Department of Missions under Missionary Training Schools.)

Oberlin Theological Seminary, Oberlin, Ohio (Congregational, but undenominational in practice). President, Henry Churchill King, D.D., LL.D. No required mission courses. One elective course, 30 hours. 1 (99), 3 (66), 4 (66), 5, 10, 13, 21-22 (60). One endowed missionary lectureship. Excellent missionary library. About one-third of graduates in recent years go to foreign field.

Congregational College of Canada, Montreal, Canada. President, Rev. E. Munson Hill, D. D. Required mission course, 40 hours. Elective, 40 hours. No graduate course. Missionary instructors have had lifelong study of missions. 1, 3, 4, 6, 11, 21. No missionary endowments. Good library.

Bangor Theological Seminary, Bangor, Me. President, Rev. David N. Beach, D. D. No special missionary instruction, except in voluntary classes.

EPISCOPAL

Berkeley Divinity School Middletown, Conn. Dean, Rev. Samuel Hart, D. D., D. C. L., LL.D. No purely missionary courses. No missionary endowments. About 2,500 volumes in missionary library.

Divinity School of Kenyon College, Gambier, Ohio. President, William F. Pierce. Required course in Missions, 40 hours. 1 (20), 2 (20), 21 (20). No missionary endowments. Three hundred volumes in missionary library.

Huron College London, Ontario, Canada. Principal, Rev. C. Cameron Waller, M. A., B. D. No required courses or electives on missions. 3 (30). No missionary endowments. About 100 volumes in missionary library.

Trinity College, Toronto, Ontario, Canada. President, Rev. T. C. S. Macklem, D. D., LL. D. Two required mission courses, 106 hours. 3 (80), 4 (26).

Theological Department of the University of the South, Sewanee, Tenn. Dean, Rev. Cleveland K. Benedict, B. D., D. D. No required mission courses. 1, 3, 4, 6, 11, 21. No missionary endowments. Good library.

Divinity School of the Protestant Episcopal Church in Philadelphia, Philadelphia, Pa. President, Rev. W. M. Groton, S. T. D. Required mission courses. 39 hours (?). Two graduate courses, 52 hours (?). No special advantages for instructors. 1 (4), 2 (3), 3 (4), 5 (4), 7 (2), 8 (2), 9, 11 (2), 14 (2), 20 (2), 21 (3). No missionary endowments. 523 volumes in missionary library. Prepared to offer special facilities for first-hand study and investigation in departments of missionary study during Seminar courses.

Episcopal Theological School, Cambridge, Mass. Dean, George Hodges, D. D. Course of lectures on The History of Religion and Missions, on an alumni foundation—some years as many as 20.

DeLancey Divinity School, Geneva, N. Y. Warden, Rev. Thomas B. Berry, M. A. No sub-course in Missions.

General Theological Seminary of the Protestant Episcopal Church, New York, N. Y. Dean, Wilfred L. Robbins, D. D. No special missionary courses.

Western Theological Seminary, Chicago, Ill. Dean, Wm. C. DeWitt. Course in Mission study, 30 hours. No missionary endowments. About 200 volumes in missionary library.

Seabury Divinity School, Fairbault, Minn. President, Rt. Rev. Samuel C. Edsall, D. D. No information in regard to mission courses.

Wycliffe Theological College, Toronto, Ontario, Canada. Principal, Rev. T. R. O'Meara, LL.D. No required mission courses. Study of missions under experienced leaders throughout the entire College year, but on a voluntary basis. 3.

University of Bishop's College Faculty of Theology, Lennoxville, Quebec, Canada. Dean, Rev. F. J. B. Alluatt, D. D. No mission courses.

EVANGELICAL

The Evangelical Theological Seminary, Napervile, Ill. President, Rev. S. J. Gamertsfelder, D. D., Ph. D. One required mission course, 36 hours. Affiliated with Northwestern College, and students in Seminary take elective courses in Missions under direction of College Young Men's Christian Association.

Eden Theological Seminary, St. Louis. Mo. (German Evangelical.) President, William Becker. Required mission courses, 170 hours. Mission study classes by students. 1-2 (20), 3-4-5-6 (80), 11-14 (16), 21 (40), 22 (40), 23 (20). No missionary endowments. No library.

LUTHERAN

Theological Seminary of the General Synod of the Evangelical Lutheran Church, Gettysburg, Pa. (Evangelical Lutheran.) President, Rev. J. A. Singmaster, D. D. One required course on missions, 25 hours. Mission study classes maintained by students. Small missionary library.

Evangelical Lutheran Theological Seminary, Capital University, Columbus, Ohio. (Evangelical Lutheran.) Dean, Rev. F. W. Stellhorn, D. D. Required mission course, 75 hours. 9, 11. 15. No missionary endowments. Missionary library of about 400 volumes.

Red Wing Seminary, Red Wing, Minn. President, Edward W. Schmidt. No special missionary courses. Mission study class. No missionary endowment.

Hartwick Seminary, Hartwick Seminary, N. Y. (Evangelical Lutheran.) President, Alfred Hiller, D. D. No special courses for training of foreign missionaries.

Augsburg Seminary, Minneapolis, Minn. (Lutheran—Norwegian.) President, George Sverdrup, M. A. Required mission course, 80 hours (?). Active missionary society among students. No missionary endowments. Missionary library of 400 volumes.

The United Norwegian Lutheran Church Seminary, St. Anthony's Park, St. Paul, Minn. President, Prof. M. O. Bockman, D. D. Five required mission courses, 200 hours. Missionary instructor has had experience in mission field. 5, 8, 11 (40), 14 (40), 15 (40), 18. No missionary endowments. Missionary library, 180 volumes.

Theological Seminary of the Evangelical Lutheran Church, Maywood, Ill. President, R. F. Weidner, D. D. Four required mission courses, 100 hours. Two elective courses, 45 hours. Instructors have had special preparation through study. 1 (100), 2 (50), 3 (25), 4 (125), 5, 6-7 (25), 8, 9, 10, 11, 12, 13, 14, 16 (25), 17, 18, 19, 20 (75), 21 (25), 22, 23. No missionary endowments. Missionary library

of several thousand volumes. Prepared to offer special facilities for study and investigation through library, seminary work and special lectures.

Augustana Theological Seminary, Rock Island, Ill. President, Rev. Gustav A. Andreen, Ph. D. Two required mission courses, 80 hours (?). A two-year elective course, graduating foreign missionaries. Two post-graduate courses. Missionary instructors have had special advantages in congregational work and studies. 1, 3. No missionary endowments.

The Hamma Divinity School of Wittenberg College, Springfield, Ohio. Dean, David H. Bauslin, D. D. Required mission study work. 1, 2, 3, 5. No missionary endowments. Very fair missionary library.

Luther Seminary, St. Paul, Minn. (Evangelical Norwegian Lutheran.) President, Olaf E. Brandt, D. D. Series of lectures on missions. Mission study classes. No missionary endowments and no missionary curriculum. Has missionary museum and a growing library.

Concordia Theological Seminary, St. Louis, Mo. (German Evangelical Lutheran.) President, Francis Pieper, D. D. No special mission courses offered. Subject covered in required courses on Church History and Pastoral Theology.

METHODIST

Nast Theological Seminary (German), Berea, Ohio. President, Arthur L. Breslich, Ph. D. Required mission course, 54 hours. Elective course, 72 hours. Missionary instructors have special advantages through travel and missionary experience. 3 (72), 11-14-15 (54). No missionary endowments. About 150 volumes in missionary library.

Kimball College of Theology, Salem, Ore. Dean, H. D. Kimball, D. D., LL. D.

Drew Theological Seminary, Madison, N. J. President, Ezra Squier Tipple. Regular courses in 1, 2, 3, 4, 5. Three mission study classes, usually taught by missionaries on furlough. Missionary library of about 25,000 volumes, and also a missionary exhibit.

Taylor University Theological Seminary, Upland, Ind. President, Rev. Monroe Vayhinger, D. D. Three required mission courses, 21 hours. Missionary instructors have no special advantages. 3 (12) ,23 (12). No missionary endowments. General library of 6,000 volumes available.

Garrett Biblical Institute, Evanston, Ill. President, Charles M. Stuart, D. D. LL. D. Required in Foreign Mission Group: (Junior year, six courses) 15 hours; (middle year, three courses) 22 hours. Elective courses: (Middle year, five courses) 8 hours; (senior year, eight courses) 17 hours. Six additional elective courses.

The Iliff School of Theology, Denver, Col. President, Harris Franklin Rall, B. D., Ph. D. Required mission course, 48 hours. Covers 2, 11.

The German Theological Seminary of Central Wesleyan College, Warrenton, Mo. Dean, Friedrich Munz, D. D. No required mission courses. Two elective courses, 108 hours. Missionary instructors receive special training. 1 (54), 3 (54), 11 (54), 16 (54). No missionary endowment. Library of 250 volumes.

Boston University School of Theology, Boston, Mass. Dean, S. J. Birney, S. T. D. One required mission course, 76 hours. Six elective courses, 233 hours.

Missionary instructors have had experience on mission field. 2 (76), 3 (76), 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24. Two endowed missionary professorships. Department of Missions being organized to afford special facilities.

Maclay College of Theology, Los Angeles, Cal. Dean, Ezra A. Healy, D. D. Missionary instructors have had residence in Japan. 1, 2, 3, 4, 5 (76). No missionary endowments. No missionary library. An Oriental Department in charge of a well-equipped professor.

Biblical Department of Vanderbilt University, Nashville, Tenn. Dean, Wilbur F. Tillett, D. D., LL. D. Three required mission courses, 78 hours. Eight elective courses, 364 hours. No graduate courses. 1, 4, 23. Access to general University library. No missionary endowments.

Faculty of Theology, Victoria College, University of Toronto, Toronto, Can. Dean, Francis H. Wallace, D. D. Two required mission courses. Mission study classes by students. 1-2-3 (84), 4 (56), 14, 22 (56). No missionary endowments. Missionary library of about 200 volumes.

Houghton Wesleyan Methodist Seminary, Houghton, N. Y. (Wesleyan Methodist.) President, James S. Luckey, A. M., Pd. M. Required mission course, 40 hours. Mission study class by students. Missionary instructors, no special advantages. No missionary endowments. Missionary library of 300 to 400 books.

Kansas City University College of Theology, Kansas City, Kan. (Methodist Protestant and United Brethren.) Dean, H. T. Stephens, D. D. Two required mission courses. Elective courses, 6. Missionary instructors have had special advantages of study and travel. 1 (40), 2 (40), 3 (80), 6, 7, 11 (40), 14, 17 (40), 20 (40), 21 (80), 23 (40). No missionary endowments. Small missionary library.

Adrian Theological Seminary, Adrian, Mich. President, D. W. Anthony, D. D. No special missionary training.

Westminster Theological Seminary, Westminster, Md. (Methodist Protestant.) President, Rev. Hugh Latimer Elderdice, A. M., D. D. 1 (2), 2 (1), 3, 4, 6, 7, 11, 12. No missionary endowments. Library about 150 volumes.

MORAVIAN

Moravian Theological Seminary, Bethlehem, Pa. President, Augustus Schultze, D. D. Two required mission courses, 114 hours. One elective course, 114 hours. Missionary instructors have had experience on foreign field. 2 (38), 3-4 (114), 11 (38), 14 (76), 21-23 (114), 25. No missionary endowments. Scholarships given when needed. Missionary library of several hundred volumes.

PRESBYTERIAN

The Bloomfield Seminary, Newark, N. J.(German). Dean, Henry J. Weber, D. D. No special mission courses. Subject treated in lectures on church history.

Lane Theological Seminary, Cincinnati, Ohio. President, Rev. William McKibbin, D. D., LL. D. One mission course, 40 hours. No missionary endowments.

The Western Theological Seminary, Pittsburg, Pa. President, Rev. James A. Kelso, Ph. D., D. D. No required mission courses. One elective, 40 hours (?),

1-2 (40), 3 (80), 11, 15 (40), 21, 24. One endowed missionary lectureship. Fairly large missionary library.

The Halifax Presbyterian Theological College, Halifax, Nova Scotia. Principal, Clarence Mackinnon, D. D. Full three-year course in theology required for all. No electives. Missionary lecturers are missionaries from the foreign field. 1, 2, 3, 4, 5, 6, 7, 8, 9, 12, 14 to 25 taken up by lecturers and in special conferences. No missionary endowments. Fairly good missionary library. Graduates often have experience for one or two years in mission work in Trinidad.

McCormick Theological Seminary, Chicago, Ill. President, Rev. James G. K. McClure, D. D., LL. D. Some required mission courses. Seven elective courses. No graduate courses. Missionary instructors have had special advantages by study and travel. 1 (40), 2 (20), 3 (40), 4, 5, 8, 9, 10, 11 (40), 14, 15 (40), 16 (40), 17, 18, 19, 20, 21, 22. Special missionary lectureship provided for. About 1,000 volumes in missionary library. One endowed missionary professorship.

Knox College, Toronto, Ontario, Canada. Principal, Alfred Gandier, D. D. Required courses, 1,152 hours. Elective courses, 5 hours a week. Graduate courses, 10 hours a week. No distinctively missionary courses. 1, 2, 3, 4 and 5 included under Apologetics. 8, 9, 12, 13, 14, 16, 17, 20, 21, 22, 23, 24. One endowed missionary scholarship (home missions). Good and growing library.

Princeton Theological Seminary, Princeton, N. J. Acting President, Prof. B. B. Warfield, D. D. One required mission course, 40 hours. No elective mission courses. Student Volunteer classes conducted by students. Three graduate courses. 1 (80), 2 (40), 3 (40), 4 (40), 25 (80). Endowed missionary lectureships. 3,500 volumes in missionary library.

The San Francisco Theological Seminary, San Anselmo, Cal. President, Rev. Warren Hall Landon, D. D. Required mission courses, 84 hours. Three elective courses, 252 hours, one course each year. No graduate courses. Missionary instructors no special advantages. 3, 5, 11, 14, 15, 20, 21 (28). An endowed professorship of Apologetics and Missions. Missionary library of about 3,000 volumes.

Auburn Theological Seminary, Auburn, N. Y. President, George B. Stewart, D. D., LL. D. No required mission courses. Four elective courses, each 30 hours, and one elective course, 60 hours. Missionary instructors no special advantages. 1 (45), 3 (30), 4 (30), 5, 6, 7, 8 (30), 11 (30), 14, 21 (30), 22 (30). No missionary endowments. Missionary library, about 2,000 volumes. Graduate students can specialize in Missions.

Union Theological Seminary in Virginia, Richmond. President, W. W. Moore, D. D. No information of required courses, etc. 21 (20). Endowed professorships and lectureships, not *exclusively* for missions. Missionary scholarships. Missionary library, about 420 volumes.

Presbyterian Theological Seminary of Kentucky, Louisville, Ky. President, Charles R. Hemphill, D. D. No required mission courses. One elective course, 40 hours (?). No special course for missionaries. No missionary endowments. Quite a large library.

Presbyterian Theological Seminary at Omaha, Omaha, Neb. (Presbyterian Church in U. S. A.). President, A. B. Marshall, D. D. Three required mission

courses, 65 hours (?). No elective or graduate courses. Missionary instructors have had special preparation. 1, 2, 3, 4, 5, 9, 11, 13, 14, 15, 16, 17, 18, 19, 20, 21. Endowed missionary professorship. Missionary library, 100 volumes.

Divinity School of Southwestern Presbyterian University, Clarksville, Tenn. (Presbyterian Church, South.) Chancellor, William Dinwiddie, LL.D. Required mission course in connection with course in church history. No elective courses. No special missionary courses. No missionary endowments. Limited library.

Pittsburg Theological Seminary, North Side, Pittsburg, Pa. (United Presbyterian.) President, John McNaughter, D. D. One required mission course, one hour a week through senior year. No elective and no graduate courses. 1, 4, 8, 9, 11, 14, 15, 20. No missionary endowments.

Reformed Presbyterian Theological Seminary, Allegheny, Pa. (Reformed Presbyterian.) Dean, D. B. Willson, D. D. Uo special courses on missions.

Erskine Theological Seminary, Due West, South Carolina. (Associate Reformed Presbyterian.) President, F. Y. Pressly, D. D., LL. D. Two years' course of Mission Study under Y. M. C. A. required, and special lectures. No missionary endowments. Missionary library, about 500 volumes.

Queen's Theological College, Kingston, Ontario, Canada. Principal, Rev. Donald Ross, M. A., D. D. No special training course for missionaries.

REFORMED

New Brunswick Theological Seminary, New Brunswick, N. J. (Reformed Church in America.) President, J. Preston Searle, D. D. One required mission course, 32 hours. Missionary instructor has had long experience in teaching missions. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23. Endowed missionary instructorship and lectureships. Missionary library of several thousand volumes. Much material for historical research in some lines.

Central Theological Seminary, Dayton, Ohio. (Reformed Church in U. S.) President, Rev. Henry J. Christman, D. D. One required mission course, 30 hours. One elective course, 15 hours. One graduate course, two years, one of seven courses for B. D. 1 (30), 2 (30), 3 (15), 5-6-7 (15), 9, 12 (10), 14, 15 (5), 20, 22 (15). Religious Pedagogy (45). No missionary endowments. No library.

Theological Seminary of the Reformed Church in the United States, Lancaster, Pa. President, Rev. John C. Bowman, D. D. Lectures on missions included in course on Practical Theology. Fairly good missionary library.

UNITED BRETHREN IN CHRIST

Bonebrake Theological Seminary, Dayton, Ohio. President, Josiah P. Landis, D. D., Ph. D. Three required mission courses, 80 hours. Graduate course, two years, for prospective missionaries. 2 (40), 3 (40), 14, 21 (40), 22 (40). No missionary endowments. Library.

UNDENOMINATIONAL

Department of Theology, Temple University, Philadelphia. Dean, Rev. Walter B. Shumway, D. D. History of Christian Missions discussed in connection with Department of Church History. Postgraduate work includes some investigation and reading of missionary history and methods. 2, 4 (32). No missionary endowments.

Pacific Theological Seminary, Berkeley, Cal. President, Charles Sumner Nash, D. D. One required mission course, 16 hours. Elective courses in connection with University of California. Missionary instructor has had experience in Japan. 1, 2 (2), 3-4 (32), 5, 6, 7, 8, 9, 10, 11, 12, 13, 15, 16, 17, 18, 19, 20, 21 (32), 22, 23, 24, 25, 26. No missionary endowments. General library 200 or 300 volumes. Special facilities by courses in University of California.

The Union Theological Seminary, New York City, N. Y. President Francis Brown, D. D., Ph.D. No required mission courses. Elective courses, about 3,900 hours. Graduate courses included in above. Missionary instructors have had years of experience in foreign field. 1 (270), 2 (180), 3 (30), 4 (360), 5 (30), 6 (60), 7 (30), 11 (150), 15 (30), 21 (90), 22 (480), 23 (300), 24 (120), 25 (1,070), Sanskrit (270), Aveston (180), Pali (30), Pahlavi (30), Chinese History and Literature, etc. (240). No missionary endowments. Fairly good missionary library. Special facilities for first-hand study and investigation through courses available in Columbia University.

Each Seminary was asked if it was prepared to specialize in any one department of missions. The general reply from all indicated that no institution apart from the Mission Schools are specializing except as the above statement indicates.

Special Facilities Offered By Medical Colleges For the Training of Missionaries

For the completion of the investigation of your Committee, replies were received from twenty-four Medical Colleges of North America, indicating what special courses or facilities they offer for training medical missionaries. These inquiries were sent to only a few of the large number of medical institutions in this country, because only these require the equivalent of a high school education as a minimum equipment for matriculation. It was the judgment of your Committee that colleges with less requirement than this were hardly of a standard sufficient for the preparation of medical missionaries for foreign mission work.

The inquiries were sent out, starting with the supposition that the general medical course provided by these twenty-four institutions was adequate, so we sought for information only with reference to special preparation for medical missionary service. There is another Com-

mittee on the Preparation of Medical Missionaries which is investigating the medical side of the question.

The questions sent to these institutions cover:

(1) The special facilities offered to prospective missionaries;

(2) Tropical Medicine or courses which would be especially valuable to those contemplating medical work in the Tropics;

(3) Opportunities given for missionary candidates for securing special knowledge of fields.

These were followed by questions as to whether the school offered a reduction or remission of tuition for those preparing for missionary work; as to whether it had special scholarships for that class of students; as to the minimum expense; and as to whether men and women were received on equal basis.

Replies were received from twenty-four institutions addressed.

The list of twenty-four Medical Colleges called "Class A Plus—Acceptable Medical Colleges" is given in a pamphlet reprint with revisions from the Journal of the American Medical Association, January 18th, 1913, pp. 231-234, and March 29, 1913, pp. 1016 and 1017. The classified list of the Medical Colleges in the United States as given below was revised April 1, 1913.

The following list of twenty-four colleges are recorded as "Giving an acceptable four-year course":

Leland Stanford Junior University, Department of Medicine, San Francisco, Cal.

University of California, Medical Department, San Francisco-Los Angeles, Cal.

Yale Medical School, New Haven, Conn.

Northwestern University Medical School, Chicago, Ill.

Rush Medical College (University of Chicago), Chicago, Ill.

Indiana University School of Medicine, Bloomington-Indianapolis, Ind.

State University of Iowa, College of Medicine, Iowa City, Ia.

Tulane University of Louisiana, Medical Department, New Orleans, La.

Johns Hopkins University, Medical Department, Baltimore, Md.

Harvard Medical School, Boston, Mass.

University of Michigan, Department of Medicine and Surgery, Ann Arbor, Mich.

University of Minnesota, College of Medicine and Surgery, Minneapolis, Minn.

Washington University Medical School, St. Louis, Mo.
Columbia University, College of Physicians and Surgeons, New York, N. Y.
Cornell University Medical College, New York, N. Y.
University and Bellevue Hospital Medical College, New York, N. Y.
Syracuse University, College of Medicine, Syracuse, N. Y.
Ohio-Miami Medical College of the University of Cincinnati, Cincinnati, O.
Western Reserve University Medical Department, Cleveland, O.
University of Pennsylvania, Department of Medicine, Philadelphia, Pa.
University of Texas, Department of Medicine, Galveston, Tex.
University of Virginia, Department of Medicine, Charlottesville, Va.

"Giving a two-year course acceptably":

University of Missouri, School of Medicine, Columbus, Mo.
University of Wisconsin, College of Medicine, Madison, Wis.

This is followed by "Class A—Colleges lacking in certain respects, but otherwise acceptable." In this list, Class A, there are forty-one colleges recorded. These were not approached.

None of these Medical Schools in themselves afford any unusual opportunity for candidates preparing themselves for missionary work to obtain special knowledge of the fields and the work to which they are going, but many are connected with Universities, or with other institutions in which such courses can be obtained.

None of the Medical Schools reporting has any special scholarships available for missionary candidates, and nearly all of them receive women on equal terms with men. The conclusion to which this report leads is that, for the training of medical missionaries, the twenty-four Medical Colleges reporting constitute practically the only Medical Colleges upon which Missionary Boards can rely for the preparation of their missionary candidates, and offer no special facilities for the training of missionaries, by way of scholarships to aid in securing medical studies or courses intended primarily for the better medical equipment of candidates. This state of affairs would seem to call for some preparation on the part of Missionary Societies to provide scholarships at least for prospective missionary candidates, and, in the case of missionaries preparing for the Tropics, to look

into the course in Tropical Medicine offered in the Graduate School of Harvard University.

Your Committee would recommend that Medical Schools, so far as this investigation is concerned, now be dropped from further investigation.

That a more extended survey be made of the Missionary Training Schools that have for their chief purpose the training of candidates for foreign missionary service, and that, so far as possible, a more complete list of the courses given and facilities offered be secured for future publication.

That the investigation of the courses offered in the Theological Schools be continued to secure, for the general information of Board Officers and students, as full information as possible.

That these investigations be undertaken by a personal visit to each institution of some one selected for that purpose.

REPORT OF COMMITTEE ON THE FURLOUGHS OF MISSIONARIES

MEMBERS OF COMMITTEE

Dr. Charles R. Watson, Chairman, 200 North 15th Street, Philadelphia, Pa.
Prof. H. P. Beach, New Haven, Conn.
Prof. O. E. Brown, Nashville, Tenn.
Prof. Edward Warren Capen, Hartford, Conn.
Pres. Henry C. King, Oberlin, O.
Rev. R. P. Mackay, Toronto, Ont., Can.
Prof. G. A. Johnston Ross New York City, N. Y.
David Bovaird, Jr., M. D., New York City, N. Y.
Rev. W. B. Anderson, Narberth, Pa.

IMPORTANCE OF SUBJECT

The vital importance of this subject, proposed by the Board of Missionary Preparation for special study and investigation, will be appreciated more fully as we remind ourselves of the number of lives involved, the amount of time and money at issue, and the practical bearing of the whole question upon missionary efficiency. The total number of foreign missionaries supported by American Boards and Societies is over 8,000. With an average term of service of seven years, 1,143 missionaries will be found coming to America each year for their regular furloughs. As the furlough period usually extends to fifteen months, we are dealing in this investigation with an annual investment of 1,429 years of human life, while the annual financial investment is certainly not less than $572,000. Were we to include the whole Protestant foreign missionary force there would be involved annually 3,600 years of human life and probably as much as $1,500,000 of a financial investment. The effective use of so much time and money surely deserves the most painstaking investigations and the most careful study on the part of those to whom is committed the task of carrying the Gospel to all the world. Nor is this duty of careful research laid upon us alone by the high estimate of time and money in-

volved, for there is a further call to the investigation proposed because its findings promise increased efficiency in service as these missionaries return to their fields of labor for terms approximating seven years. The missionary enterprise is even now involved in the expense of missionary furloughs (both travel expenses and salary expenses), whether these furlough periods are being rightly used or not. Any additional expenditures proposed will be infinitesimal as compared with the large expenditures to which the missionary enterprise is now committed in connection with the furloughs of its missionaries. The investigation, therefore, promises, at little or practically no expense, to provide clear and marked gains in missionary efficiency.

The need for this investigation is all the more pressing because it seems to have been neglected in the past. The report of Commission V on the Preparation of Missionaries, presented to the Edinburgh Conference in 1910, discussed at length the general subject of the training of missionaries, but it was the candidate for missionary appointment and the years preceding his appointment that were under special consideration. The training and further development of the missionary who is already in service were given only the limited treatment of six pages, while the opportunity which the furlough period provides for such training was only touched upon in a single page. Furthermore, in the ample bibliography presented as a part of the Commission's Report, no volume or leaflet deals primarily with the proper use of the furlough period, and only a few elementary leaflets have been discovered, issued since the Edinburgh Conference and affording suggestions to missionaries as to how they may make the most profitable use of their periodic furloughs.

The time and money values involved, the possibility of great gain in efficiency at but slight additional expense, and the absence of an adequate treatment of the subject in the past, attach a significant importance to the present investigation.

Data on which Report is Based

This Report is based largely upon replies to a Questionnaire which the Committee prepared and sent out to a selected list of missionaries and missionary leaders. The Committee had before it some 110 replies to its Questionnaire, the majority of these bearing clear evidence of most careful preparation, while in some cases accompanying letters gave still more extended information. The 110 replies presented such a variety of viewpoints that one may justly believe that few situations could have been overlooked. Among the correspondents there were both men and women; ordained missionaries and laymen; missionaries engaged in medical, educational, industrial, administrative and evangelistic missionary work; missionaries laboring in Africa, Alaska, Assam, Brazil, Burma, Ceylon, China, Greece, India, Japan, Korea, Mexico, Nicaragua, Persia, the Philippines, Syria, Tibet, Turkey, Uruguay and the West Indies; someof the correspondents were having their first furlough experiences, while others had had repeated experience with furlough periods. Mention should be made of the repeated expressions of very deep interest in the investigation and of conviction as to the value which it might have to the missionary individually and to the cause he serves. The list of correspondents included particularly a large number of those who were either on furlough or had just returned to their fields after furlough, for it was felt that to these the problems and value of the furlough period would be most vivid and real.

The Questionnaire requested replies to some 62 questions grouped under the following six main heads:

I. Furlough Conditions.
II. Physical Development.
III. Intellectual Development.
IV. Spiritual Development.
V. Cultivation of the Home-Church.
VI. Matters requiring special emphasis.

This report will treat the first five of these headings and

then there will be presented some General Conclusions which the Committee would submit, additional to the conclusions which belong to each of the five subdivisions.

Furlough Conditions

It is important to have a clear and accurate knowledge of furlough conditions, for these are vitally related to the uses which it is proposed to make of the furlough period.

(1). *Frequency of Furlough*—This bears a vital relation to the state of health, and this in turn determines, to a great extent, the possibility of study and other work during the furlough period. In mission fields lying within the Temperate Zone, seven years seems to be the prevailing length of the term of service. In the Tropics and also in Arabia and Brazil, the term is from three to five years. It is worth noting that there has been a general tendency to reduce the length of the term of service, the seven-year term being in the majority of instances a reduction from ten years. In a large number of cases unmarried women missionaries serve for shorter terms than do the men and their wives. In a few cases it was urged that an option should be given the missionary to return at the end of a longer term, such as seven years, and have a year at home, or to return at the end of a shorter period of four years with but six months at home. This plan has in some cases been found actually impracticable and, save for nearby fields, such as the West Indies or Mexico, it would be open to the following serious objections: (a) The expense of travel is too great for such slight furlough advantages as six months would provide; (b) it is confusing to plans at home and on the field to allow such an option; (c) the short furlough makes impossible almost all uses of the furlough period, save for physical development.

It is to be noted that the necessity for a periodic furlough is vitally related to summer vacation privileges. Where these are satisfactory and provide some real rest and tonic the existing regulations would seem to be generally satisfactory: about

seven years for the term of service in temperate zones and from three to five in the Tropics. Under normal conditions of health this should not only prevent breakdowns but should also bring the missionary home with such a fair degree of health that he would be able to apply himself to a reasonable degree to study, to the cultivation of the home Church and to self-improvement generally.

(2) *Length of the Furlough*—Passing by the proposals for short term service and short furloughs the prevailing opinion is that a furlough period of fifteen months should be allowed. In theory, this is a furlough period of one year, but to avoid the summer months, in which little would be done on the field anyhow and which are trying months, the missionary comes home in the late spring and returns to his field in the early autumn of the succeeding year. A few, doubtless, where the climatic conditions of their fields are a negligible factor would limit the furlough to one year in America. Some argue for longer furloughs in the later periods of missionary service on the ground of failing strength with advancing years; but others argue for longer furlough periods in the early years of missionary service on the ground that at that period of life they can be most helped by courses of study and further preparation.

On the whole, fifteen months seems to be the most reasonable length for periodic furlough.

(3) *Furlough Allowance*—This varies for married men from $500 to $1200, with or without children's allowances; although the majority seem to be allowed $1000 for the furlough salary. In the case of unmarried women it varies from $350 to $600.

This question of furlough allowance should be very earnestly considered by all Boards, especially by those that have not made a recent adjustment of their missionary salaries to the increased cost of living in America. It is a subject more vitally related to the proper use of the furlough period than

is commonly supposed. It affects health, for where the salary is inadequate financial worry ensues. It affects intellectual and spiritual development, for the missionary is thereby prevented from taking advantage of educational and inspirational privileges that would otherwise be accessible. It affects his usefulness as a force in cultivating the home Church, for he is unable to travel about or dress in the way that social standards require. Frequently, he is compelled to go back to his field with debts which would rightly embitter the soul of a righteous man. One missionary reports that his first furlough cost him almost twice as much as his furlough allowance, and the second furlough almost four time as much; and his is a name most honored in missionary circles. The question is most pressing because of the enormous gains that would come from more satisfactory furlough allowances.

(4) *Where to Locate*—Naturally, the overwhelming majority of furlough periods of American missionaries are spent wholly in America. A considerable number are able to widen their horizon and add to their self-development by visits to other countries lying along the route of their travel or even by extended delays in Europe for purposes of study. In America the location of the missionary during his furlough period is determined by one or more of the following considerations: (a) to be with relatives; (b) to provide educational privileges for the children; (c) for health reasons; (d) for reasons of economy; (e) for purposes of study; (f) for deputation work and speaking; (g) for conferences with the Board. It is easy to see that some of these considerations might so dominate the missionary's location as to interfere with the mose effective use of the furlough period, e. g., (a), (b), (d) and (f). It is for this reason that the returning missionary should be helped by friendly counsel on the one hand and by such financial co-operation as may be reasonable and possible on the other hand.

Physical Development

The physical recuperation and development of the missionary may well be treated first, for it is the primary and basic object of the furlough period.

(1) *What Time Should be Devoted to Physical Development?*—The replies show wide divergence of personal opinion or experience. There is the missionary whose opinion is that "this rest business is somewhat overdone," who comes home rejoicing in his strength and who, evidently a good sailor, would limit the rest period to the invigorating experiences of a sea voyage from the foreign field to America. Then there is the missionary who would devote the whole period to physical rest, who would count all other occupation as an exception to the rule and who would even then reckon the rest period all too short. Recognizing that special schedules will require to be made for those who are broken down physically or nervously or who stand in need of some severe operation, perhaps a reasonable allowance for rest and physical recuperation for those who return home with a fair degree of health would be one-third of the entire time of the furlough, or three months at the beginning (usually the first summer) and one month or two at the end of the furlough. The case of those whose health is undermined will be considered later. The following reply expresses, in the main, the thought of many: "As a rule, the first few months of the furlough should be spent in physical rest, visiting friends and relatives and getting one's bearings. During that period the missionary should not do much public speaking or much special study in institutions, but should be studying the general situation in the home land and home Church. He should know what the people at home are thinking and planning, and the terms in which they are thinking. He should get thoroughly interested in them and what they are doing and not be 'just dying to get back to his field of labor.' When he has got a good physical rest and has done this work of 'orientation,' he will be in a position to do other things."

(2) *What Treatment Should be Followed and How Determine the Same?*—For those who are generally well some simple prescription of exercise and diet, with outdoor life on farm, ranch, mountain or plain is recommended. For others hospital, sanitarium or surgical treatment may be required. Freedom from anxiety is an essential requirement for satisfactory physical recuperation, and here again the root of the trouble may lead back to the financial problem.

To determine what is required the proposal most widely endorsed is that every missionary upon arrival in America shall undergo medical examination. Three questions are to be answered by this examination: (a) Does the missionary require any special treatment while on furlough? (b) If so, what? (c) Does the case suggest the necessity of a further medical examination toward the end of the furlough to determine fitness for return to the field?

That all should undergo this first examination seems clear, for as one missionary (a doctor) remarks, "He (the missionary) is usually a poor judge when left to himself, even though a physician," while another (also a medical missionary) writes: "It (the treatment) should in no wise be left to the decision of the missionary himself." However, the following points with reference to this medical examination need to be noted: (a) The examining physician should be a man in sympathy with missions. (b) He should have some knowledge of Oriental conditions and diseases. (c) In case of a special ailment the missionary should go to a specialist. (d) The examination should be thorough and fearless. Fearing that too many concessions will be made, one missionary writes: "Have a medical board which knows nothing of the individual, his field, relatives, friends, desires, fears or hobby."

A proposal made in the Questionnaire that every missionary should undergo an annual medical examination on the field was widely endorsed. The few objections raised suggest the propriety of modifying the suggestion somewhat and instead of actually requiring every individual missionary to

undergo a medical examination each year in the field, that a medical report be required by every Board to be sent to it annually from the field, reviewing the health of the missionaries on the field. This would avoid the necessity for formal examinations that are manifestly unnecessary. It would, however, bring to light physical breaks that are threatening. Needless to add, it would be a confidential report from the doctor on the field to the Board in America and would not parade before the entire Mission the physical limitations of each missionary. The bearing of this peoposal upon physical recuperation during the furlough period is obvious, for the reports from the fields would form a basis for a prescription of treatment by the home doctors when the missionary returns to America. A proper correlation as to character of examination and method of reporting the same will need to be worked out between the medical examination taken on the field and the one taken at home. The records of both should be carefully filed for subsequent reference and perhaps criticism both at home and on the field.

(3) *Financial Provision for Medical Treatment*—A very few instances occur where hospitals under denominational control generously provide free medical treatment and beds for missionaries. In a larger number of cases only some reduction of the regular charges is conceded. In some cases the Boards, by regular or special allowances, cover the cost of the medical treatment or the surgical operations which their missionaries require. Repeated mention is made of the special privileges which have been accorded missionaries at Clifton Springs and Battle Creek.

The investigation clearly reveals that just as Boards should insist on all missionaries undergoing medical examination upon their return on furlough, the Boards should carry the expense of any unusual expenditures that are involved in the medical or surgical treatments which their medical

examinations have shown to be necessary. The reasons for this are obvious: (a) It is a matter of ultimate economy; a missionary fully restored to health will be more useful than one who returns to work with some physical disability. (b) In almost every instance the present furlough allowances would not permit the missionary to take expensive treatment at his own charges. (c) The disability is often incurred while the missionary is serving the Board and the Church; in some cases it is the direct result of strain owing to the Church's failure to send adequate re-enforcements.

Intellectual Development

To begin by mentioning a general impression gained from a study of the data in hand, there seems to be justification for saying that this section of the Questionnaire received on the whole inadequate or imperfect treatment. Naturally the subject presents such varied aspects because of differing types of intellectual training required on the foreign field that it does not lend itself to a clearly defined discussion. Then, too, the exact content of many of the studies proposed may not have seemed clear to the correspondents, partly because some of them are of more recent development and partly because the treatment of them differs greatly in different institutions. Generally speaking, the wisdom of devoting part of the furlough to intellectual development was granted by all. Where reserve appeared in the endorsement of it, it was usually because of fear that it would infringe unduly upon physical recuperation on the one hand or the cultivation of the home Church on the other.

(1) *Selection of Work*—Who shall decide the questions connected with special study during the furlough period—the missionary, the Mission or the Board? There is remarkable unanimity in the opinion that the missionary himself should be the chief judge in the matter, and, naturally so: he it is who must be whole-heartedly satisfied or his study will be formal and perfunctory; he it is who knows his own field of work

and his own limitations in relation to it; he it is who best may correlate conscientiously the Mission's policy with the Board's projects. The chief function of the Mission would be to notify the missionary on furlough of any specialized form of work to which it is intending to assign him; otherwise he would be free to follow the lines of his own sense of personal need for intellectual development. The special function of the Board is to lift before the missionary its ideals for greater efficiency through special training, to bring him into touch with that wealth of specialized knowledge of whose existence he may be ignorant, to help him in solving some of the practical problems connected with his selection of an institution and of suitable courses of study, and finally to help solve the financial difficulties which might otherwise prevent his engaging in these studies.

(2) *Time*—While some would regard even one month of study as satisfactory and others desire an entire school year for such intellectual development, it is recognized that with other claims upon his time the missionary on furlough will not be able, as a rule, to give more than one full term (about three months) to study at an institution. This would not apply to those preparing for some specialized form of work where a definite appointment to such work becomes the justification for longer furlough and more extended study.

The problem of properly correlating study with speaking in the churches may find solution in several ways. If the fall months are given to study, the spring months may be given to deputation work. Or, again, the missionary may be able to study during the week and devote his Sundays to speaking; this assumes a fair degree of health and also his location for study in the midst of his denominational constitutency, which may not always be the case. Or, finally, deputation work may be reduced to a minimum on the ground either that this missionary is not specially gifted for such work or that the missionary's chief duty has to do with making himself efficient for work abroad. It is to be recog-

nized that many plead for the upkeep of deputational activity on the ground of its mental and spiritual stimulus and because of its value as a wholesome corrective to purely intellectual work.

(3) *Place*—Should that portion of the furlough which is to be devoted to intellectual development be spent on the foreign field, in Europe or in America? The objective on the foreign field would be some original study of language, literature, religions, social conditions, for which investigations no opportunity existed while immersed in regular work. The methods and conditions of adjoining missions and mission fields would also require study abroad. The argument for studying in Europe would be, for example, that medical men could profitably take up special studies in Oriental diseases and American missionaries laboring in India would find it a valuable thing to study British educational ideals which lie back of the British educational policy in India. Such cases however, may be regarded as exceptions; in the majority of cases the decision will lie among institutions in this country.

In selecting the place of study it is recognized that ordinarily considerations of economy and accessibility are likely to exert far too strong an influence, while the truest considerations are academic facilities and spiritual atmosphere. If academic facilities are given chief consideration it is with the very proper explanation that church life in the city may provide the spiritual atmosphere required, even though there is little or none of it in the institution itself, e. g., many medical and technical schools. Denominational considerations are ordinarily reported to be of lesser importance in the selection of the place for study.

A strong plea is made by most of the correspondents for the allowance of study privileges to wives as well as to their husbands. The advantage of thus having the family united during the furlough period; the intellectual fellowship which husband and wife may thus enjoy; the partial amends that ought in justice to be thus made to those women who

through their devotion to household duties are ever making heroic sacrifices; these are among the arguments presented.

(4) *Cost*—The replies received from missionaries reveal a most worthy conservatism with reference to making claims upon the mission treasury for expenses incurred in pursuing these studies. Nevertheless it is recognized that in very many cases all such study will be impossible if the missionary must bear the expense. With general unanimity the opinion is expressed that the Board should provide for the tuition fees if these are not remitted by the institution. It is also felt by many that the railroad travel should be paid by the Board, especially if some distant institution is selected after consultation with the Board. Perhaps a wiser principle to adopt would be for the Board to appoint a special committee to deal with each case separately and provide for all such expenses connected with these studies as exceeded the missionary's normal furlough expenses, providing, of course, that the missionary finds himself unable to meet these expenses and providing the Board approved of them before they were incurred. Among the arguments by which, it is suggested, the Board can justify such expenditures are: (a) These studies aim to increase the missionary's efficiency in the work of the Church; (b) but for such help from the Board the missionary must go back to his field imperfectly equipped; (c) the very conditions of the mission field and of the missionary's life abroad place limitations upon him, cutting him off from the intellectual stimulus which is the common privilege of all in America—this is, therefore, only proper and partial compensation; (d) principles of efficiency in the business world will justify such grants.

(5) *Course*—Correspondents were asked to indicate the relative emphasis which their experience and observation would lead them to lay upon the following subjects of study:

(a) Biblical, theological and philosophical.
(b) History, literature and religions of the field.

(c) Recent developments in thought or technique in the missionary's own profession; e. g., medicine, education.

(d) Social subjects bearing on present-day movements.

(e) Subjects omitted from the missionary's early education, need of which was discovered in service.

(f) Special preparation for new lines of work (e. g., for Moslems in India, China).

(g) Survey courses for intellectual and spiritual stimulus.

Medical missionaries generally give first place to (c): Evangelistic missionaries emphasize (a), with particular reference to Biblical study. Almost every one of the classes of subjects named has its strong advocates. Two generalizations, however, may be made. The first is that a very real and earnest plea is made for a more satisfying study of the Bible. What seems to be desired is a study of the Bible which will unfold its spiritual teaching and dynamic. The other generalization is that the replies reveal to a considerable degree some suspicion and doubt as to the character and value of some of the lines of study which are proposed and which were endorsed at Edinburgh, but whose comparative novelty is still a hindrance to their acceptance in many quarters. There is need, if these studies are to be very widely commended, that their spiritual dynamic and their missionary value be pointed out more clearly. Much has been done in this direction, but much yet remains to be done.

It is generally agreed that the first two furlough periods afford the best opportunities for special study and that after the second furlough it may not be easy to set the missionary free for study, as he will become preoccupied with the work of cultivating the home Church by missionary messages based on his years of experience on the foreign field.

Spiritual Development

To the question, Is the return home on furlough spiritually uplifting? the great majority of answers were in the affirmative. There were some who doubted it; the tremendous tides of worldliness and materialism in Christian America seemed to such altogether appalling. Where coldness was

found in the Church itself, it was to the missionary more discouraging than heathenism on the foreign field. Some felt that physical exhaustion was to a great extent the chief hindrance to spiritual development during the furlough period. The testimony, however, to the spiritual helpfulness of the furlough period was both abundant and very strong.

When pressed to define more particularly what phases or features of the furlough period had proved most helpful spiritually, our correspondents uncovered, usually out of their own experience, many most interesting and suggestive lines of spiritual quickening. Among them the following may be noted: Many spoke of the stimulating value of campaign work in which they participated, testifying to the power and grace of God in their own fields; many made the spiritual value of a furlough period to depend almost entirely upon the maintenance by the missionary on furlough of those personal Bible study and prayer habits that lie back of spiritual development everywhere; this is significant and suggestive. Mention was also made of personal fellowship with devout men and women while visiting congregations, Christian fellowship with godly relatives and friends, the opportunity for leisure and meditation, association with those engaged in evangelistic work, coming into touch with Board leaders, attending conventions, congregational life under live pastors, the enjoyment of worship in a well-appointed church, acquaintance with the intellectual development of leaders in Christian thought, the enjoyment of a Christian social environment, fresh views gained of one's own work, meeting young life and noting its missionary interest, attending great conventions, meeting those who are supporting the missonary, preaching sermons other than missionary, sharing in evangelistic effort, stimulating letters, books of a deeply spiritual character—at these and similar fountains have the missionaries on furlough slaked their spiritual thirst.

Could the opportunities for such spiritual experiences be increased? One missionary wishes that there might be developed some great missionary and spiritual rallying center for America, as Keswick is for so large a constituency in Great Britain. A most valuable suggestion is that there should be appointed a secretary on furloughed missionaries whose duty would be to advise and follow up all missionaries on furlough and take the initiative in bringing them into touch with the most helpful movements ministering to spiritual development. Frequently cost of travel has prevented missionaries from enjoying the privileges of many helpful gatherings which might have sent them back to their fields of labor with entirely different conceptions of the home Church and an entirely different spirit of hopefulness and faith.

Many centers are mentioned where spiritual quickening was received, among them Student Volunteer Conventions (these receive repeated mention), general missionary rallies, the meetings of the highest courts of one's own denomination, Northfield, Silver Bay, Clifton Springs, Student Young Men's Christian Association and Student Young Women's Christian Association Conferences, Laymen's Missionary Movement Conferences, Moody Bible Institute, Nashville Christian Workers' Conferences, Christian Endeavor Conventions, State Sunday School Conventions, Montreat, Lake Geneva, Hartford Seminary, Winona, Ocean Grove, Norwood College, Bible Teachers' Training School.

While few would divorce the intellectual development from the spiritual, yet many recognize that the spiritual may require an emphasis and an environment of its own, other than that of the period of study, when academic or professional study may be having almost exclusive consideration. It seems, therefore, that the spiritual development of the missionary calls for very definite planning and for such provision for contact with spiritual movements in the Church in America as may be possible.

Cultivation of Home Church

The replies show that, next to physical recuperation, the cultivation of the home Church has seemed to the missionary to be the chief function of the furlough period. It is really remarkable how much time is actually given to this work by missionaries; and more remarkable still is the generous allowance of time which missionaries designate in their replies as a proper assignment to such work. While the majority would assign about one-third of the furlough to such work, many would assign one-half; while one declares two-thirds of the time none too much and another urges at least three-fourths. One missionary states that on his first furlough he spoke 200 times, on his second 230 times.

A discriminating distinction, however, is drawn by several between a larger use of the missionary in the work of cultivating the home Church and a more and intelligent and effective use of him. The suggestion ought to be heeded, for there are evidences of wasted energy in this work and the difficulties are so numerous and entangling that only a very systematic and careful handling of them can solve the problem.

Almost every correspondent is of the opinion that the work ought to be planned and operated from the headquarters of the Board. A sort of "missionary speakers supply bureau" would need to be established. The missionary's speaking gifts should be carefully noted. Some should not speak at all, for health or other reasons. Some would only be acceptable and would be most acceptable in parlor meetings and with small groups. Some would fit into country churches best; others into city churches. Infinite tact would need to be exercised by the Board's representative; infinite trust by the missionary. The Board would plan for individual congregational appointments and also for continuous campaigns. Some could write who could not speak. Some would give direct addresses; others might more effectively use the stereopticon lecture method.

If this work is to be systematized by the Boards after some

such fashion, then it would be possible to go farther and give suggestions, if not training, to prospective speakers. Leaflets or booklets of suggestions ("Do and Don't") would need to be prepared. At present only two are in evidence: Dr. A. J. Brown's "The Foreign Missionary" and a leaflet by Rev. W. B. Anderson. A correspondent urges a "setting-up" conference with prospective missionary speakers, at which coaching on methods could be given; another testifies to the practical value along these lines of a lecture by Prof. St. John of Hartford on "Stories and Story Telling."

It would also be necessary to work out just, practicable and acceptable plans for meeting the expenses connected with this work of visiting the churches. The feeling is strongly expressed that, the missionary being on furlough salary, the Board should take care of all special expenses incurred in this way. This would include railroad expenses, entertainment, and perhaps an estimated allowance for incidentals and clothing where the work calls for expenditures along these lines that are out of the ordinary. Naturally, any collections donated would likewise go to the Board. With rare exceptions do missionaries endorse speaking in behalf of specials. The opinion is repeatedly expressed that loyalty to the work as a whole is the duty of every Board representative, unless his Board definitely assigns him the task of pleading for some special. It is also recognized that this is not at all in conflict with each missionary speaking for the most part concerning his own field or work.

Some very helpful suggestions come to light as to the particular aims which the missionary speaker should have before him in this work. Among them are these: "witness to the dynamic power of the Gospel to save nations, but most particularly individuals," present needs, acquaint the Church with the difficulties, appeal for volunteers, appeal for the consecration of wealth, tell of his own field, lift the home Church membership to a wider horizon, live the Life before all.

General Conclusions

In addition to the specific judgments expressed in the foregoing sections certain more general conclusions require to be recorded:

(1) A clearer and truer conception of the purposes of the missionary furlough requires to be worked out. If one may judge from the replies received from our correspondents the different ends which a furlough serves would be, in the order of importance as follows, according to existing conditions: (a) Health, (b) Social purposes, meeting friends and relatives, (c) Cultivation of home Church, (d) Spiritual stimulus and (e) Study. In the judgment of the Committee the proper order should be, considering present day missionary conditions: (a) Health, (b) Study, (c) Spiritual stimulus, (d) Social purposes and (e) Cultivation of the home Church.

However, there may be objection to any comparison of aims and purposes and it may be better to present the following comprehensive scheme indicating the ends to be served by a furlough:

(a) As regards the missionary's own life and that of his family, the furlough is supposed to minister to physical repair, to spiritual upbuilding, to intellectual stimulus and development, to the renewal of social life and relationships, to professional training and graduate work, and, finally, to the gaining of those new intellectual and spiritual viewpoints which go far toward making over all of one's life and one's lifework.

(b) As regards the missionary's Board, through his furlough the missionary is given an opportunity to bring to his Board and its officers first-hand information and, when desired, advice, and to counsel with them for the solution of special problems involving the discovery of men, money or methods commensurate with the needs.

(c) As regards the missionary's Church, the furlough period makes possible the cultivation of the general mission-

ary interest of the Church, and the deepening of the Church's interest in the missionary's own field and work in particular, through public addresses, private interviews, printed articles, co-operation in campaigns and conventions.

(d) As regards the missionary's Mission, the furlough period should set the missionary free from the engrossing claims of his own station or department and enable him to view the work of his Mission as a whole; it should add the corrective of the viewpoint of the home constituency and contribute helpful criticism through comparison of methods with workers from other Missions; it should afford an opportunity for building up at the home base a constituency having a special interest in that particular Mission and ministering to it throughout succeeding years, sympathy, prayer, money and life.

(e) As regards the missionary's wider or more general interests, the furlough period affords opportunity for co-operating with present-day movements in the home land, such as the national and interdenominational missionary movements, social movements, etc.; it may afford opportunity for vitally moulding public opinion in America and influencing popular feeling toward foreign nations, and, perchance, even for useful and important service to government officials who desire information as to political, economic or commercial conditions in foreign lands.

It is not to be expected that any one missionary during any single furlough can render vital service along all or even many of these lines, for "there are diversities of gifts" and "diversities of ministrations," but through the most effective use of the furlough periods on the part of all contributions of incalculable value to the Kingdom of God will be made.

There is particular need that higher ideals be cultivated among missionaries with reference to study and intellectual development as a furlough objective. Steps should be taken to advertise more widely in missionary circles the high standards of missionary preparation endorsed by the Edin-

burgh Conference, and then to show that really vital work may be done during the furlough period, short as it is. A booklet of testimonies from those who have done such work might be exceedingly effective.

(2) *Boards should institute "Missionary Furlough Departments,"* assigning the work connected with this department to special committees and to a special secretary, whether the latter give his whole time to it or not.

It seems preferable to suggest the establishment of such "departments" rather than the enacting of innumerable rules and regulations, which will be either inapplicable or unoperated. Furthermore, the situation requires, throughout, the personal touch. Innumerable personal considerations must be weighed and sympathetic personal interviews are needed to clear away the difficulties of the individual missionary and set him forward on his way to the most effective use of his furlough.

(3) *Some financial provisions will need to be made by Boards* if the highest returns are to be gained. The cost will be small and the gain will be considerable, but in many instances the financial arrangements just fall short of what is required to make the furlough an effective measure. Some financial provision will be needed by the great majority of missionaries not to induce them, but to make it at all possible for them, to avail themselves of the opportunities for study that are to be found in existing American institutions. If the furlough salary itself is too low and tends to bury in some out-of-the-way place a missionary who ought to be either studying or touching the home Church, then such an evil should be corrected (as many Boards have recently been doing) even before special allowances are made for study.

(4) *A measure of educational equipment will need to be provided* to meet the rather special and peculiar requirements of study by missionaries on furlough. Short yet complete schedules are needed to fit the limited time at the missionary's disposal. It would seem more important to

have regard, not to denominational distinctions but to geographical distribution, in seeking to establish study centers for missionaries on furlough.

In conclusion we call attention again to the opening paragraphs of this report, in which emphasis was laid on the enormous money and life values which are at stake; an annual investment of 1,429 years of American missionary life and an annual investment of $572,000 of American missionary money. Waste here becomes multiplied to an appalling extent. Efficiency here means, under the blessing of God, a maximum of power whose possibilities stir the imagination.

REPORT OF COMMITTEE ON COURSES OF READING FOR CANDIDATES UNDER APPOINTMENT FOR FOREIGN MISSIONARY SERVICE

MEMBERS OF THE COMMITTEE

Rev. William I. Chamberlain, Ph. D., Chairman, New York City.
Professor Harlan P. Beach, A. M., D. D., New Haven, Conn.
President Henry C. King, Ph. D., Oberlin, Ohio.
Professor Edward W. Capen, Ph. D., Hartford, Conn.
President C. T. Paul, Ph. D., Indianapolis, Ind.
Dean James E. Russell, Ph. D., New York City.
Professor T. H. P. Sailer, Ph. D., New York City.

The limitations placed upon the Committee and the instructions given to it by the Board have resulted in the effort to prepare a Bibliography that is brief and suggestive rather than full and elaborate.

The order of subjects followed is that of the logical sequence which is suggested by the candidate's approach to the subject—his broad view of the subject; his thought of himself and his qualifications and preparation therefor; the field to which he expects to go, its peoples, religions and languages; the work in its variety as missionaries carry it on; the secret of success as seen in the lives of great workers, followed by a suggested group of studies which he may have taken up which call for special emphasis; and finally the study of his Board and its policy.

It is understood that where a candidate knows his future field he will select primarily those books which have to do with that field. So also in the case of religions he will naturally select books on the religion with which he will have most to do.

A list of ten books of general character is indicated by an asterisk against the title. These may easily be read by a candidate who is pursuing his theological studies in an institution in which missionary instruction is not given.

Free use has been made of the admirable missionary Bibliographies which have been published since the Edinburgh Conference.

A SELECTED BIBLIOGRAPHY FOR MISSIONARY CANDIDATES

NOTE: The superior numerals, 1 2 3 4, indicate the relative grade of the studies or readings as regards simplicity of fulness;
1 placed before a title indicates an elementary discussion;
2 a fuller treatment;
3 desirable after more directly important reading has been completed;
4 readings which are still more technical or less important.

I. The Enterprise in its General Aspects

*1 Brown, Arthur Judson. The Foreign Missionary; an Incarnation of a World Movement. 1907. pp. 412. Revell. $1.50.

A comprehensive setting forth of all the important aspects of the foreign missionary's life and work by one whose wide experience and observation enable him to write interestingly and authoritatively. A science of missions grouped about the living agent.

*3 Carver, William Owen. Missions in the Plan of the Ages. 1909. pp. 289. Revell. $1.25.

Following the guidance of the Bible, the author sets forth with much success the meaning of Missions to God, to Jesus, to the Christian, to the Church and to the world. One of the best volumes on the biblical basis of Missions.

2 Dennis, James Shepard. Christian Missions and Social Progress; a Sociological Study of Foreign Missions. 1897-1906. 3 vols. pp. 468; 486; 475. Revell. $2.50 a volume.

A monumental work, superior to anything ever published on the social problems confronting missions and the Christian solutions proposed by missionaries, with a most remarkable exhibit of the success attending the work.

2 Mott, John R. The Evangelization of the World in This Generation. 1900. pp. 245. S. V. M. 35 cents, $1.00.

One of the strongest pieces of argumentation in English; has to do with the meaning, obligation, difficulties, possibilities and essentials of world-wide evangelization.

II. The Candidate's Preparation

2 Board of Missionary Preparation for North America Annual Report 1912-1913. Vol. 2-3. pp. 95.—S. V. M. 15 cents each. First report, not published.

Contains reports of investigations and discussions of the practices of foreign boards, the present facilities afforded missionary candidates and the qualifications required of them for the various departments of mission work, also courses of reading for candidates under appointment.

1 Call. Qualifications and Preparation of Candidates for Missionary Service. 1906. pp. 248. S. V. M. 35 cents, 50 cents.

Papers by missionaries and other authorities. Of special value to missionary candidates. Not a systematic treatise.

*2 World Missionary Conference. Volume V. Report on Preparation of Missionaries. 1910. pp. 341. Revell. 75 cents.

Presents the results of careful inquiries in regard to the modern situation on the mission fields, the facts as to present preparation of missionaries and the discussion of the principles of preparation for missionary work and their application.

III. The Mission Fields

*2 Beach, Harlan Page. A Geography and Atlas of Protestant Missions; their Environment, Forces, Distribution, Methods, Problems, Results and Prospects at the Opening of the Twentieth Century. Vol. I. Geography. Vol. II. Statistics and Atlas. 1901-1903. 2 vols. pp. 571; 54. S. V. M. $4.00.

Accurate, authoritative and invaluable for reference.

*2 World Missionary Conference. Vol. I. Report on Carrying the Gospel to all the Non-Christian World. 1910. pp. 452. Revell. 75 cents.

An impressive survey of the non-Christian world and the factors involved in its Christianization.

AFRICA

[1] NAYLOR, WILSON SAMUEL. Daybreak in the Dark Continent. Revised Edition. 1912. pp. 315. Missionary Education Movement. 35 cents, 50 cents.

Written after prolonged study of Africa and extensive journeys there; best brief and comprehensive survey.

[2] NOBLE, FREDERIC PERRY. The Redemption of Africa; a Story of Civilization. 1899. 2 vols. pp. 474; 391. Revell. $4.00.

Though published over a decade ago, the best general work on Africa, viewed from the missionary standpoint; scholarly, of literary merit, and interesting, as well as encyclopedic.

ARABIA

[2] ZWEMER, SAMUEL MARINUS. Arabia: the Cradle of Islam; Studies in the Geography, People, and Politics of the Peninsula, with an Account of Islam and Mission-work. 1900. pp. 434. Revell. $2.00.

The best work on Arabia and the Missions there; valuable also for missionaries to other Moslem lands.

CHINA

[2] BEACH, HARLAN PAGE. Dawn on the Hills of T'ang; or, Missions in China. New Edition. 1905. pp. 227. S. V. M. 35 cents, 50 cents.

A scholarly, severely condensed account of China as a mission field, at the time of writing, by a leading authority.

[1] POTT, F. L. HAWKS. The Emergency in China. 1913. pp. 309. Missionary Education Movement. Paper, 35 cents; cloth, 50 cents.

A clear and authoritative survey of the present situation and foreshadowing of the future by a recognized authority. Contains valuable appendices with statistics and map.

EGYPT

[2] WATSON, CHARLES ROGER. In the Valley of the Nile; a Survey of the Missionary Movements in Egypt. 1908. pp. 249. Revell. $1.00.

The best book on the work of missions in Egypt, written with sympathy and keen insight; tells both of results already attained and of problems yet unsolved.

INDIA

[2] BEACH, HARLAN PAGE. India and Christian Opportunity. 1908. pp. 329. S. V. M. 35 cents, 50 cents.

No small book can be named which will give the wide range of information about India which is supplied here.

[1] DATTA SURENDRA-KUMARA. The Desire of India. 1911. pp. 307. Church Missionary Society. 40 cents.

One of the best brief works on India and missionary work there; has the advantage of the sympathetic insight of its Indian authorship.

ISLANDS OF THE PACIFIC

[2] ALEXANDER, JAMES M. The Islands of the Pacific. From the Old to the New. 2d. Edition. Revised and Enlarged. 1908. pp. 369. American Tract Society. $1.00.

Sketch of the people and missions of various South Sea groups, with emphasis upon the transformations wrought by Christianity.

JAPAN

[1] DEFOREST, JOHN HYDE. Sunrise in the Sunrise Kingdom. Revised Edition. 1909. pp. 233. Missionary Education Movement. 35 cents, 50 cents.

Brief and interesting, with useful statistics.

[1] MOULE, G. H. The Spirit of Japan. 1913. pp. 300. United Council of Missionary Education. London, 2s.

An excellent missionary handbook on Japan. Enlarges on the moral and religious characteristics of the people. Contains an adequate account of the Missions in Japan; also a graphic sketch of the history of Christian effort among the Japanese from the Jesuit Mission downwards. Unusually good bibliography.

KOREA

[1] GALE, JAMES SCARTH. Korea in Transition. 1909. pp. 270. Missionary Education Movement. 35 cents, 50 cents.

Portrays vividly missionary life and work in Korea.

PERSIA

[1] MALCOLM, NAPIER. Five Years in a Persian Town. 1905. pp. 272. Dutton, $3.00.

A faithful description of a typical Persian town from the missionary point of view. Pictures the environment and discusses the character and beliefs of the people and the government of the country.

PHILIPPINE ISLANDS

[2] STUNTS, HOMER CLYDE. The Philippines and the Far East. 1904. pp. 514. Jennings and Pye. $1.00.

Based upon a large experience and complete first-hand knowledge of the land, peoples and missionary work in the Islands: valuable also from the point of view of government policies.

SIAM

[1] CURTIS, MRS. LILLIAN JOHNSON. The Laos of North Siam. 1903. pp. 338. Westminster Press. $1.25.

First full treatment of the little known and most interesting Laos; written by one who traveled and labored among them for four years.

SOUTH AMERICA

[2] SPEER, ROBERT ELLIOTT. South American Problems. 1912. pp. 270. S. V. M. 50 cents, 75 cents.

A vigorous and carefully balanced description of the present conditions, economic, educational, moral and religious in South America; a straightforward, scholarly and constructive treatment of things as they are; the outcome of much study and a personal tour of investigation.

TURKEY

[2] BARTON, JAMES LEVI. Daybreak in Turkey. 2d. Edition. 1908. pp. 306. Pilgrim Press. 50 cents, $1.50.

The best book on the Turkish Empire and the work of missions in that part of the world; scholarly and interesting.

IV. THE PEOPLES AND THEIR CHARACTERISTICS

[3] KEANE, AUGUSTUS HENRY. Man, Past and Present. 1899. pp. 584. Cambridge University Press. $3.00.

Deals in greater detail and more systematically with primary divisions of mankind than "Ethnology," by the same author, which it supplements.

[2] MOODY, CAMPBELL N. The Heathen Heart; an Account of the Reception of the Gospel Among the Chinese in Formosa. 1907. pp. 250. Oliphant. 3s 6d.

Illustrates missionary experiences and methods of work among animistic peoples; relates unique triumphs of the Gospel.

[4] RATZEL, FRIEDRICH. The History of Mankind, tr. from the 2d. German Edition by A. J. Butler. 1896-98. 3 vols. Macmillan. $4.00 each.

A book of considerable value, comprehensive, rich in material, abundant and excellent illustrations.

[3] REINSCH, PAUL SAMUEL. Intellectual and Political Currents in the Far East. 1911. pp. 396. Houghton. $2.00.

A strong and discriminating review of the present situation in the Orient, with special reference to the vast changes now in rapid progress; written by a well-equipped student of Far Eastern affairs.

[3] TOWNSEND, MEREDITH. Asia and Europe. 1905. pp. 404. Constable. 5s.

Studies presenting the conclusions formed by the author in a long life devoted to the subject of the relations between Asia and Europe.

AFRICA

[2] CRAWFORD, DANIEL. Thinking Black; 22 Years without a Break in the Long Grass of Central Africa. 1912. pp. 485. Morgan and Scott. 7s. 6d.

A very original and altogether unique series of word pictures drawn from long experience and keen observation by one who by many is regarded as the present day successor of Livingstone.

[4] DENNETT, R. E. At the Back of a Black Man's Mind; or, Notes on the Kingly Office in West Africa. 1906. pp. 288. Macmillan. $3.25.

The purpose of the author is to show that concurrent with fetichism there is in Africa a religion giving a much higher conception of God than is generally acknowledged by writers on African modes of thought. A scholarly work.

[2] JUNOD, HENRI A. The Life of a South African Tribe. 1912-13. 2 vols. pp. 500; 574. Nutt. (Stechert.) $9.00. 1. The Social Life. 2. The Psychic Life.

A scientific study of, and a thorough investigation into, the primitive life and habits of the native tribes of South Africa; contains a wealth of valuable material.

[2] KIDD, DUDLEY. Kaffir Socialism. 1908. pp. 286. Black. 7s. 6d.

A sympathetic study of the South African Bantu adult.

CHINA

[2] HOLCOMBE, CHESTER. The Real Chinaman. 1909. pp. 350. Dodd, Mead. $2.00.

Removes many misunderstandings regarding the Chinaman as he is; written by a sympathetic and unbiased diplomat.

[3] ROSS, EDWARD ALSWORTH. The Changing Chinese; the Conflict of Oriental and Western Cultures in China. 1911. pp. 356. Century. $2.40.

An indispensable book to one who wishes to understand the China of to-day; economic, social, educational and religious aspects of the situation are discussed after a study on the ground by one of the leading sociological authorities of the day; a keen and reliable treatise most interestingly written and well illustrated.

[2] SMITH, ARTHUR HENDERSON. Chinese Characteristics. 1900. pp. 342. Revell. $1.25.

One of the best books on the Chinese. Both interesting and valuable. Showing very keen analysis of character.

[3] WILLIAMS, S. WELLS. The Middle Kingdom. 2 Vols. 1883. pp. 836; 775. Scribners. $9.00.

These volumes still remain the most valuable general work on China; written by America's foremost Sinologue.

INDIA

[2] BOSE, SHIB CHUNDER. The Hindoos as they are. 1883. pp. 343. Thacker. 7s. 6d. Out of print.

A description of the manners, customs and inner life of Hindoo society in Bengal.

[2] FRASER, SIR ANDREW HENDERSON LEITH. Among India's Rajahs and Ryots: a Civil Servant's Recollections and Impressions of Thirty-seven Years of Work and Sport in the Central Provinces and Bengal. 1911. pp. 368. Lippincott. $4.00.

A book of merit and unusual interest; throws light upon numerous phases of life in India; relates many of the personal experiences, and reflects the mature judgments upon political and missionary affairs of an illustrious British administrator, recently Lieutenant-Governor of Bengal, who for thirty-seven years in the British Civil Service was a true friend of the Indians and a loyal supporter of missionary effort.

[2] JONES, JOHN PAUL. India: Its Life and Thought. 1908. pp. 448. Macmillan. $2.50.

Written by a well-known missionary who is one of the sanest and strongest thinkers on Indian problems; gives in a readable form an account of the present social and religious movements in the Empire.

[3] LYALL, SIR ALFRED COMYNS. Asiatic Studies: Religious and Social. 1907. 2 vols. pp. 352; 410. Murray. 5s. each.

A study of the people and religions of India especially by one who bore high administrative responsibilities and who at the same time had the great advantage of a scholar's point of view, with some observations upon China and the influence upon the people of Asia of missionary and non-missionary religions.

[2] SCOTT, SIR JAMES GEORGE. Burma; 1907. pp. 520. Jacobs. $2.50.

Special articles by recognized authorities on Burma. Handbook of practical information.

JAPAN

[2] CHAMBERLAIN, BASIL HALL. Things Japanese; Being Notes on Various Subjects Connected With Japan for the Use of Travellers and Others. 4th Edition Revised and Enlarged. 1902. pp. 545. Murray. 10s. 6d.

Professor Chamberlain is the foremost English authority on Japan.

[3] GULICK, SIDNEY LEWIS. Evolution of the Japanese, Social and Psychic. 1903. pp. 457. Revell. $2.00.

The best exposition of Japan's evolution and national character, as well as of its people, that has been published in English.

KOREA

[1] GIFFORD, DANIEL L. Everyday Life in Korea; a Collection of Studies and Stories. 1898. pp. 231. Revell. $1.25.

The best brief and comprehensive book about the people and mission work in Korea.

TURKEY

[3] DEBUNSEN, VICTORIA. The Soul of a Turk. 1910. pp. 302. Lane. $3.50.

A special study of the various religions existing in Turkey, showing the bearing of these studies of religion upon some of the controversies which are stirring the religious consciousness of the present day.

[2] GARNETT, LUCY MARY JANE. Turkish Life in Town and Country. 1904. pp. 336. Putnam. $1.20.

A description of the inhabitants and the institutions—social, educational, religious—of the various nationalities within the Turkish empire before its more recent dismemberment.

V. RELIGIONS OF THE MISSION FIELDS

*[2] JEVONS, FRANK BYRON. Introduction to the Study of Comparative Religion. 1908. pp. 283. Macmillan. $1.50.

First steps toward the comparative study of religion starting with the universal adumbrations of immortality, illustrating the widespread tendency to magic and fetich worship and the growth of prayer, sacrifice and morality by concrete examples taken from the lower religions and concluding with the author's view of evolution in itself and as related to humanity and religion. A most satisfactory introduction to the study of comparative religions.

[2] MACCULLOCH, JOHN ARNOTT. Comparative Theology. 1902. pp. 332. Methuen. 6s. Out of print.

Fundamental doctrines and ideas are treated comparatively—i. e., as they are presented in Christianity and in other religions.

[1] Religions of Mission Fields as Viewed by Protestant Missionaries. 1905. pp. 300. S. V. M. 35 cents, 50 cents.

The religions included in the volume and the writers upon each are as follows: African religions, E. H. Richards; Shintoism, J. H. DeForrest; Taoism, H. C. DuBoise; Confucianism, D. Z. Sheffield; Buddhism of the Southern type, J. N. Cushing; of the Northern type, A. D. Gring; Hinduism, C. A. R. Janvier; Mohammedanism, S. M. Zwemer; Judaism, L. Meyer; Catholicism, G. B. Winton. This is particularly valuable for intending missionaries, since the viewpoint of the writers is a practical rather than a theoretical one.

[2] Religious Systems of the World; a Contribution to the Study of Comparative Religion. A Collection of Addresses. 1902. pp. 824. Sonnenschein (Dutton). $2.00.

Many of the contributors are distinguished in their special field and all are representative writers on their several subjects.

[2] Toy, Crawford Howell. Introduction to the History of Religions. 1913. pp. 639. Ginn. $3.00.

The introductory chapter deals with the nature of religion; then early religions, ceremonies, early cults, gods, myths, magic and divination, the higher theistic development, social development of religion and its scientific and ethical elements are luminously discussed with abundant illustrative material.

*[3] World Missionary Conference, Edinburgh, 1910. Vol. IV. Report on The Missionary Message in Relation to Non-Christian Religions. 1910. pp. 337. Revell. 75 cents.

An exceedingly able and sympathetic discussion of the finer elements of Asiatic faiths and the effect of Christianity upon them. Chap. VII of outstanding value.

ANIMISM

[2] Nassau, Robert Hamill. Fetichism in West Africa; Forty Years Observation of Native Customs and Superstitions. 1904. pp. 389. Scribners. $2.50.

Long observation and experience have enabled this author to present a vast amount of material relating to other phases of the religious and social life of West Africa.

[2] Warneck, Johannes L. Living Christ and Dying Heathenism; the Experiences of a Missionary in Animistic Heathendom; Authorized Translation from the 3d German Edition by the Rev. Neil Buchanan. 1909. pp. 312. Revell. $1.75.

A scientific analysis of Animism and a study of the supernatural forces of the gospel which are conquering it, based mainly on the religion of the Battaks in Sumatra, but with valuable references to other peoples. Exceptionally useful.

BUDDHISM

[2] Beal, Samuel. Buddhism in China. 1884. pp. 263. Society for Promoting Christian Knowledge. 2s. 6d. Gorham. 85 cents.

An account of the introduction and development of Buddhism in China; somewhat old but serviceable as an introduction.

[1] Hackmann, H. Buddhism as a Religion. 1910. pp. 315. Probsthain. 6s.

An account of Buddhism as a whole; describes its historical development and its present-day condition; very useful for the ordinary reader.

[3] Lloyd, Arthur. The Wheat Among the Tares; Studies of Buddhism in Japan. A Collection of Essays and Lectures Giving an Unsystematic Exposition of Certain Missionary Problems of the Far East, with a Plea for More Systematic Research. 1908. pp. 145. Macmillan. $1.10.

Aims at showing the points of contact with Christianity.

[2] Monier-Williams, Sir Monier. Buddhism, Brahmanism and Hinduism. 1889. pp. 563. Murray. 21s. Out of print.

Sets forth Buddhism in its connection with Brahmanism and Hinduism and in its contrast with Christianity. Valuable book of reference.

[1] Rhys-Davids, Thomas William. Buddhism; Being a Sketch of the Life and Teaching of Gautama the Buddha. New and Revised Edition. 1912. pp. 252. Society For Promoting Christian Knowledge. Gorham. 85 cents.

An interesting summary of Buddhism, its founder, doctrines and its spread, by the foremost British authority.

[4] Warren, Henry Clarke. Buddhism in Translation for Texts. 1896. pp. 520. Harvard University. $1.20.

Extracts from Pali writings done into English and so arranged as to give a general idea of Ceylonese Buddhism.

CHINESE RELIGIONS

[1] Douglas, Sir Robert Kennaway. Confucianism and Taoism. 6th Edition. Revised. 1906. pp. 287. Society For Promoting Christian Knowledge. Gorham. 85 cents.

The fullest and most satisfactory account of China's two indigenous religions enriched with numerous quotations from the Classics to be found within so brief a compass.

[2] GROOT, JAN JAKOB MARIA DE. Religion of the Chinese. 1910. pp. 230. Macmillan. $1.25.

A readable and scholarly account of the religious beliefs of China—Animism, Confucianism, Taoism and Buddhism, by a foremost European authority. Showing their relationships and their points of fusion.

[1] LEGGE, JAMES. The Religions of China. 1881. pp. 308. Scribners. $1.50. Out of print.

Lectures by a foremost English authority on Confucianism and Taoism and on the comparison of both with Christianity.

[2] SOOTHILL, W. E. The Three Religions of China. 1913. pp. 324. Hodder & Stoughton. 6s.

Lectures on the three Religions of China, Confucianism, Buddhism and Taoism; elucidates the idea of God as conceived by the Chinese, discusses the Chinese ideas of man's relationship to the Divine. Contains rich mines of information and an interesting method of presentation. The author holds that Confucius was more than a mere philosopher and justifies his claim to a place as a religious leader.

HINDUISM

[2] FARQUHAR, J. N. The Crown of Hinduism. 1913. pp. 469. Oxford University Press. $2.50.

An attempt to discover and state as clearly as possible what relation subsists between Hinduism and Christianity; a great purpose, one that has produced a distinguished book, that may be depended on.

[1] FARQUHAR, J. N. A Primer of Hinduism. Second Edition Revised and Enlarged. 1913. pp. 222. Oxford University Press. 85 cents.

Foremost treatment of Hinduism in brief compass; outlines its history and gives an analysis of the Hinduism of to-day; reveals unusual scholarship and sympathetic insight; points the way to extended investigations; gives for each subject illustrative readings from the Hindu Scriptures; excellent bibliography and many illustrations; written by a recognized authority.

[2] MITCHELL, JOHN MURRAY. Great Religions of India. 1905. pp. 287. Revell. $1.50.

Written by a veteran who in India and at home was a student and authority on Hinduism, Zoroastrianism, Buddhism and the indigenous religions of India.

[3] MONIER-WILLIAMS, SIR MONIER. Brahmanism and Hinduism; or, Religious Thought and Life in India, as Based on the Veda and Other Sacred Books of the Hindus. 4th Edition. 1891. pp. 603. Murray. Out of print.
By same author. Hinduism. 1911. pp. 238. S. P. C. K. Gorham. $1.00.

An exceedingly valuable account of the rise and present status of Hinduism by one of the foremost authorities, containing many quotations from sacred books; a condensation of Buddhism and Hinduism.

[2] SLATER, THOMAS EBENEZER. The Higher Hinduism in Relation to Christianity; Certain Aspects of Hindu Thought from the Christian Standpoint. Revised Edition. 1903. pp. 300. Stock. 6s.

A generous interpretation of philosophic Hinduism written by a scholarly and experienced missionary to the educated classes of India. Generally accepted as standard.

ISLAM

[3] ARNOLD, T. W. The Preaching of Islam. 1913. pp. 388. Constable. 12s. 6d.

A careful and suggestive history of the propagation of Islam in various regions by persuasion; an idealizing presentation; to be carefully and discriminatingly studied alongside of the political history.

[1] GAIRDNER, W. H. T. The Reproach of Islam. 1911. pp. 367. Young People's Missionary Movement, London. 75 cents.

Treats of the Moslem World, its present opportunities and its challenge to the Christian Church; prepared by one of the leading missionaries in the intellectual capital of Islam, Cairo.

[2] MACDONALD, DUNCAN BLACK. Aspects of Islam. 1911. pp. 375. Macmillan. $1.50.

A very suggestive book for the thoughtful student. The author's scholarship is illuminated by illustrations from visits to the Near East and the actual personal life of the Moslem as there exhibited is prepared with much insight and with reference throughout to missionary work.

[2] MARGOLIOUTH, DAVID SAMUEL. Mohammed and the Rise of Islam. 1905. pp. 481. Putnam. $1.50.

A vivid and interesting portraiture founded on original sources and prolonged study; looks upon the founder of Islam as concerned with the solution of a difficult political problem; pictures Mohammed as a hero rather than as a Prophet, minimizing the ideal elements in his character. Contains plans, maps and bibliography.

RICE, W. A. Crusaders of The Twentieth Century. 1910. pp. 511. C. M. S. London. 5s.

Deals with the personal elements of the work, with the general principles of controversy and finally with the chief points at issue based on experience in Persia. The book contains a valuable storehouse of method for the missionary in any Moslem land. Valuable in dealing with Mohammedan objections.

[2] TISDALL, W. ST. CLAIR. A Manual of the Leading Objections to Christianity. 1904. pp. 239. Society for Promoting Christian Knowledge. 2s. 6d.

A most interesting book for those who desire to know why it is difficult to reach Mohammedans with the Gospel. Valuable for the missionary to Moslem lands.

[3] ZWEMER, SAMUEL MARINUS. Moslem Doctrine of God. 1905. pp. 120. American Tract Society. 50 cents.

An Essay on the Character and Attributes of Allah according to the Koran and Orthodox Tradition. A valuable monograph on the vital doctrines of Mohammedanism written by an authority on Islam.

VI. LANGUAGE AND LITERATURE

*[1] Sketch of these in Encyclopedia articles, especially the New Encyclopædia Britannica.

[2] Volumes in the Literature of the World Series, especially Ashton's for Japan, Giles' for China, Macdonnell's for Sanskrit Literature, Huart's for Arabic Literature. Published by Heinemann. 6s. each.

VII. METHODS USED ON THE FIELDS

[2] Ecumenical Conference on Foreign Missions, New York, 1900. Report. 1900. 2 vols. pp. 558; 484. American Tract Society. Out of print.

Addresses delivered at the great conference held in New York; excellent book of missionary reference.

*[2] World Missionary Conference, Edinburgh, 1910. Vol. II. Report on The Church in the Mission Field. Vol. III. Report on Education in Relation to the Christianisation of National Life. Vol. VII. Report on Missions and Government. 1910. pp. 380, 471, 191. Revell. 75 cents a volume.

The Reports of The World Missionary Conference are the most important documents on Missions in existence.

REPORTS OF CONFERENCES ON THE MISSION FIELDS

[3] Continuation Committee Conferences in Asia, 1912-13. 1913. pp. 488. S. V. M. $2.00.

Twenty-one Conferences of missionaries and native Christian leaders held in India, Malaysia, China, Korea and Japan in 1912-13. No other authority approaches this book as a source of information concerning the present status of Christian thought and conviction in Asia with reference to the outstanding problems of Missions. Contains a valuable index.

[2] China Centenary Missionary Conference. Records; Report of the Great Conference held at Shanghai, April 5th to May 8th, 1907. pp. 823. American Tract Society. $2.50.

Able papers and keen discussions, by missionaries of distinction, on the great problems before the Christian in China.

[2] Indian Missionary Conference, Madras, Report of the Fourth Decennial Conference. 1902. pp. 367. Christian Literature Society. 3s.

This Report is of special interest and significance since this is the first general Missionary Conference in preparation for which special Committees were appointed in advance to study and report upon different phases of the missionary problem, a practice which has since grown into general acceptance.

2 LUCKNOW 1911. 1911. pp. 293. Christian Literature Society for India. 4s.

Papers read and discussions on the training of missionaries and literature for Muslims at the General Conference on Missions to Muslims held at Lucknow, June, 1911. Valuable for those contemplating work among Mohammedans.

2 Semi-Centennial Conference in Commemoration of the Planting of Protestant Christianity in Japan, Tokyo, 1909. Addresses and Papers. (In Christian Movement in Japan. 1910. pp. 1-406.

Valuable as expressing the Japanese point of view as to appreciation of the past and desires for the future in the matter of Foreign Missionary co-operation.

YEAR-BOOKS

2 China Mission Year-book; being the Christian Movement in China. 1913. pp. 430+55+ccxxxvi. Christian Literature Society for China. $1.75.

An excellent survey, political, social and missionary; discussions of method and policy and literature, and a directory of missionaries; valuable appendices include names of officials, railways, post offices, etc. Indispensable to the student of China Missions.

2 Year-Book of Missions in India, Burma and Ceylon. 1912. pp. 780. Christian Literature Society for India. $1.50.

Contains an excellent general survey of the field of the Christian Churches, their relations to non-Christians and to one another and the various forms of missionary activity; also a directory of missionary societies and their missionaries. Indispensable to the student of India Missions.

2 The Christian Movement in Japan, including Korea and Formosa; a Year-book. 1913. pp. 771. Missionary Education Movement. $1.50.

Contains concise reports of the various Missions and other religious and philanthropic bodies working in Japan, with papers on allied themes, statistical tables and directory. Indispensable to the student of Japan Missions.

2 ALLEN, ROLAND. Missionary Methods, St. Paul's or Ours; a Study of the Church in the Four Provinces. 1912. pp. 254. Scott. 5s.

It is a clear and able statement of the first principles of missionary work embodied in the New Testament; an indictment of the methods and principles of some missions of the present day.

2 CARPENTER, C. H. Self-Support. 1883. pp. 426. Rand. Out of print.

Upon the basis of a history of Bassein Karen Mission between 1840–1890 material is contributed in answer to the inquiry as to whether the methods adopted by Foreign Missions cultivate that type of Christian manhood that will enable converts from heathenism to be rapidly prepared for self-government.

2 GIBSON, JOHN CAMPBELL. Mission Problems and Mission Methods in South China. 1901. pp. 332. Revell. $1.50.

One of the best volumes on the subject treated; takes the reader into the heart of the missionary's problems, beginning with the literary and religious background and proceeding to the full-fledged church and its external relations.

2 HERRICK, GEORGE FREDERICK. Christian and Mohammedan; a Plea for Bridging the Chasm. 1912. pp. 253. Revell. $1.25.

Dr. Herrick has given his life to missionary work among the Mohammedans. This book is the mature expression of his profound belief that followers of the Arabian prophet are to be won to Christianity by patiently showing Jesus Christ with kindly appreciation of the good, while gauging the deadly evil of their religious system. Opinions from leading missionaries to Mohammedans have been brought together in the book for the elucidation of essential points of the problem and form an immensely practical feature of the discussion.

1 NEVIUS, JOHN L. Methods of Mission Work. 1895. pp. 96. Foreign Missions Library. 25 cents.

A series of letters written to brother missionaries containing an account of the character and result of country mission work in a province in China in justification of the methods used being something of a departure from methods previously employed.

2 ROSS, JOHN. Mission Methods in Manchuria. 1903. pp. 251. Revell. $1.00.

Almost wholly a discussion of methods by the apostle of Manchuria and one of China's foremost missionaries; very suggestive.

2 SOOTHILL, W. E. A Typical Mission in China. 1907. pp. 293. Revell. $1.50.

Justifies its title; describes typical Chinese, typical experiences, typical methods of work; a few chapters are devoted to the native and foreign religions of China.

[2] STEWART, ROBERT. Life and Work in India. 1899. pp. 416. Pearl Pub. Co. Out of print.

A very readable account of the Conditions, Methods, Difficulties, Results, Future Prospects and Reflex Influence of Missionary Labor in India, especially in the Punjab Mission.

[2] WHEELER, WILMOTT HENRY. Self-supporting Churches and How to Plant Them. Illustrated by the Life and Teachings of Rev. C. H. Wheeler, for Forty Years Missionary of the A B C F M at Harpoot, Turkey. 1899. pp. 398. Better Way Publishing Co. Out of print.

VIII. SUCCESSFUL WORKERS ON FOREIGN FIELDS

AFRICA

*[2] BLAIKIE, WILLIAM GARDEN. The Personal Life of David Livingstone. New Popular Edition. 1912. pp. 508. Revell. 50 cents.

A standard and dynamic biography of one whose life was of surpassing interest because of its profound faith, its utter devotion to a continental task, its undaunted courage, its unparalleled importance to a great and needy race and its missionary inspiration.

[2] MACKINTOSH, CATHERINE WINKWORTH. Coillard of the Zambesi; the Lives of François and Christian Coillard of the Paris Missionary Society in South and Central Africa (1858-1904). 1907. pp. 484. American Tract Society. $2.50.

Account of the life of one of the greatest missionary statesmen of the twentieth century; stimulating story of self-denial and self-effacement; shows this missionary and his wife as empire-builders in South Africa.

AFRICA—CENTRAL

[2] HARRISON, MRS. J. W. Alexander Mackay, Pioneer Missionary of the Church Missionary Society to Uganda. 1900. pp. 488. Doran. $1.50.

One of the best and most inspiring of missionary biographies. Valuable for the student of Africa.

[2] HAWKER, GEORGE. The Life of George Grenfell. 1909. pp. 587. Revell. $2.

Biography of one of the most able and devoted and unostentatious of missionaries, who explored and evangelized the Congo country in the spirit and after the method of Livingstone.

AFRICA—SOUTH

[2] MACKENZIE, WILLIAM DOUGLAS. John Mackenzie, South African Missionary and Statesman. 1902. pp. 564. Doran. $2.

The life story of a great South African missionary and statesman told by his son.

CHINA

[2] BARBER, W. T. A. David Hill, Missionary and Saint. 1898. pp. 332. Kelly. 3s. 6d.

The best life of an eminent evangelistic missionary of Central China whose godliness impressed alike foreigners and Chinese, Pastor Hsi in particular.

[3] LOVETT, RICHARD. James Gilmour, of Mongolia. 1892. pp. 336. Revell. $1.75.

An intimate friend's account of the apostle to the Mongols, his unusual character, unique labors, pathetic loneliness, and the lack of perceptible results from his splendid work.

[2] MATEER, ROBERT MCCHEYNE. Character Building in China; the Life Story of Julia Brown Mateer. 1912. pp. 184. Revell. $1.00.

Gives a vivid and many-sided picture of missionary work. It is of engrossing interest alike to the advocates of missionary work and general readers who enjoy real glimpses of foreign and pagan civilization.

[2] NEVIUS, MRS. HELEN S. Life of John Livingstone Nevius. 1895. pp. 476. Revell. $2.00.

One of China's best known and most successful Missionaries and his work and views as to Mission policy described by his wife.

[2] TAYLOR, MRS. MARY GERALDINE GUINNESS. Pastor Hsi; Chinese Scholar and Christian. Consisting of two companion volumes: "Pastor Hsi; One of China's Christians," and "One of China's Scholars." 1908. pp. 400; 196. Morgan and Scott. 1s. 6d. each.

A highly interesting story. One of the best biographical sketches of a modern Chinese apostle.

INDIA

[2] CLARK, HENRY MARTYN. Robert Clark of the Punjab. Pioneer and Missionary Statesman. 1907. pp. 364. Revell. $1.75.

Biography of one of India's pioneer missionaries; contains many characteristic experiences of missionary work among the Mohammedans.

[2] DYER, HELEN S. Pandita Ramabai. 1911. pp. 197. Revell. $1.25.

Story of the best-known Indian woman from her childhood to 1900; a record of answered prayers and fulfilled promises in connection with child-widow rescue work and famine relief.

[2] GARDNER, CHARLES E. Life of Father Goreh. Ed. by R. M. Benson. 1900. pp. 403. Longmans. $1.75.

The life of an Indian Christian who rose to high position and large influence in the Church; a man of spiritual power.

[2] JUDSON, EDWARD Life of Adoniram Judson. 1904. pp. 601. American Baptist Publication Society. 90 cents, $1.25.

A cosmic picture, by his son, of the life and work of one of America's most famous missionaries, the apostle to Burma.

[2] SMITH, GEORGE. Life of William Carey; Shoemaker and Missionary. 1909. pp. 326. Dutton. (Everyman's Library). 35 cents, 70 cents.

This biography of one of England's pioneer missionaries is a classic.

[2] SMITH, GEORGE. Life of Alexander Duff. 1899. pp. 402. Hodder & Stoughton. 6s.

One of Scotland's most famous educational missionaries.

[2] SMITH, GEORGE. Henry Martyn. 1902. pp. 580. Revell. $1.50.

Standard life of the most spiritual of early missionaries to India, one whose life has inspired multitudes, despite its occasional morbidness; gives interesting facts concerning early work in Persia also.

JAPAN

[2] GRIFFIS, WILLIAM E. Verbeck of Japan. 1900. pp. 376. Revell. $1.50.

Life and work of the most influential missionary and publicist that Japan has had; described by one who knew him and his work well.

[2] HARDY, ARTHUR SHERBURNE. Life and Letters of Joseph Hardy Neesima. 1892. pp. 350. Houghton, Mifflin. $2.00.

The most satisfactory life of Japan's foremost Christian educator; written by the son of Neesima's American benefactor.

[2] MACKAY, GEORGE LESLIE. From Far Formosa. 1895. pp. 346. Revell. $1.25.

Occasionally prosy, yet for the most part an extremely interesting account of the achievements and thrilling experiences of Canada's missionary hero; a most fruitful life.

[2] NARUSE, JINZO. A Modern Paul in Japan. An Account of the Life and Work of the Rev. Paul Sawayama. 1893. pp. 178. Congregational S. S. & Publ. Soc. $1.00.

The evolution of a Samurai youth into a unique Christian who was the pioneer ordained minister of the Congregational Churches in Japan; the apostle of self-support.

TURKEY

[2] HAMLIN, CYRUS. My Life and Times. 1893. pp. 538. Pilgrim Press. $1.25.
The Life and missionary career of the maker of Robert College.

[1] JESSUP, HENRY HARRIS. The Setting of The Crescent and the Rising of The Cross; or, Kamil Abdul Messiah a Syrian Convert from Islam to Christianity. 1901. pp. 156. Presbyterian Board. 50 cents.
Interesting story of a convert who labored as a missionary in Arabia until he died—probably from poison—two years after his conversion.

[2] JESSUP, HENRY HARRIS. Fifty-three Years in Syria. 1910. 2 vols. pp. 404; 428. Revell. $5.00.
Autobiography of a truly great missionary statesman and pioneer in Syria; describes the forces which are making the new Turkish Empire.

IX. THE BIBLE AND MISSIONS

*[3] CARVER, WILLIAM OWEN. Missions in the Plan of the Ages; Bible Studies in Missions. 1909. pp. 289. Revell. $1.25.
Following the guidance of the Bible, the author sets forth with much success the meaning of Missions to God, to Jesus, to the Christian, to the Church and to the world. One of the best volumes on the biblical basis of Missions.

[2] HORTON, ROBERT FORMAN. The Bible, a Missionary Book. 1905. pp. 192. Pilgrim Press. $1.00.
A study of the missionary teaching of the Scriptures, chiefly of the Old Testament.

[3] MCLEAN, ARCHIBALD. Where the Book Speaks; or, Mission Studies in the Bible. 1911. pp. 241. Revell. $1.00.
An interesting volume on the Bible as a missionary book; written by a keen student and observer of missions.

X. EDUCATION

[1] BARTON, JAMES L. Educational Missions. 1913. pp. 271. S. V. M. paper, 35 cents; cloth, 50 cents.
Treats a subject of present importance and expanding interest; deals with the various departments of education as carried on in the Mission field; discusses present problems; sets forth opportunities of the educational missionary. Includes valuable appendices and an index. Written by one who has had large experience in observation and administration.

[1] BETTS, GEORGE H. Social Principles of Education. 1912. pp. 318. Scribners. $1.25.
A good introduction to the subject; discusses the relation of the school to the individual and to society.

[2] COE, GEORGE ALBERT. Education in Religion and Morals. 1904. pp. 434. Revell. $1.35.
Defines education as the effort to assist in development toward social adjustment and efficiency; shows the implications of this viewpoint for religion. A plea for giving religion a proper place in education. An excellent book for those who wish to see the question in the large.

[1] CUBBERLY, E. P. Changing Conceptions of Education. 1909. pp. 70. Houghton, Mifflin. 35 cents.
A good brief sketch of the modern ideals of education. The author shows how the conception of education has changed from that of a transmission of accumulated traditions of society to the sociological one of an instrument of democracy to meet the needs of democracy. The disussion is clear and vigorous.

[2] DEWEY, JOHN. The School and Society. 1900. pp. 129. Univ. of Chicago Press. $1.00.
A series of lectures by a leading American philosopher of education describing the principles on which a university elementary school is conducted. These lectures have had a great influence on educational thought in America.

2 JAMES, WILLIAM. Talks to Teachers. 1899. pp. 301. Holt. $1.50.

A series of popular lectures on the application of psychological principles to teaching in the author's well-known brilliant style. Specific methods could hardly be inferred from this book by the inexperienced teacher, but there is much to stimulate. Certain maxims of character formation have rarely been more incisively presented.

2 JOHNSTON, CHARLES H. High School Education. 1912. pp. 555. Scribners. $1.50.

Following a discussion of the place of secondary education, the methods of teaching various subjects are treated by different writers. Contains valuable bibliographies.

2 LEAKE, ALBERT H. Industrial Education; Its Problems, Methods and Dangers. 1913. pp. 205. Houghton, Mifflin. $1.25.

Vigorous discussion of the needs and methods of industrial education. Warns against a bodily transfer of methods found useful in one country to another. Valuable for those looking forward to participation in industrial education.

2 MCMURRY, FRANK MORTON. How to Study and Teaching How to Study. 1909. pp. 324. Houghton, Mifflin. $1.25.

A book that every teacher should have and digest. Perhaps the best single book for the practical teacher.

2 MONROE, PAUL. A Text Book in The History of Education. 1905. pp. 772. Macmillan. $1.90.

Probably the most satisfactory history of education in English. The settings of the different periods and the contributions of the different tendencies are presented with clearness and force. Valuable bibliographies.

2 RUEDIGER, WILLIAM C. The Principles of Education. 1910. pp. 305. Houghton, Mifflin. $1.25.

An excellent treatise for the student or general reader. Educational aims and values are discussed and a logical classification of schools is presented. The distinctive contribution of this book is its discussion of educational values and their realization through the curriculum.

*3 World Missionary Conference, Edinburgh, 1910. Vol. III. Report on Education in Relation to the Christianization of National Life. 1910. pp. 471. Revell. 75 cents.

The most thorough discussion in print of the problems of educational Missions. Testimoney is given from numerous and widely distributed correspondents as to the aims and problems of missionary educational work. The relation of Christian truth to indigenous thought, industrial training and the training of teachers are presented. The whole discussion is on a high plane and is exceedingly stimulating.

XI. SOCIOLOGY

2 COOLEY, CHARLES HORTON. Social Organization; a Study of the Larger Mind. 1912. pp. 426. 50 cents.

A suggestive work. Treats of the fundamentals of human society.

1 EARP, EDWIN LEE. The Social Engineer. 1911. pp. 326. Methodist Book Concern. $1.50.

Designed to indicate how the church in America can be aided to adopt a social view point and program, it is yet suggestive to the worker abroad.

2 FLEMING, D. J. The Social Mission of the Church in India. 2 annas. Social Study, Service and Exhibits. 10 annas. 1913. Calcutta. Y. M. C. A. Press.

These valuable booklets by a professor in Forman Christian College, Lahore, call attention to the field of Christian ministry for the missionary and Indian Christian, furnish a guide to the study of social forces and conditions, and give directions for practical and definite social service. While primarily applicable to India, they are of value to any missionary or candidate.

2 GIDDINGS, FRANKLIN HENRY. Descriptive and Historical Sociology. 1906. pp. 553. Macmillan. $1.60.

A source book, interspersed with theory. Supplements the older but still valuable Principles of Sociology (1896) by the same author.

[2] HENDERSON, CHARLES RICHMOND. Social Programmes in the West. 1913. pp. 184. University of Chicago Press. $1.25.

The Barrows lectures delivered in the Far East in the year 1912–1913 aimed to present such phases of the constructive programme of social workers in the West as would be most suggestive in the development of oriental civilization. These lectures constitute a work of the first value for those facing the social needs of the Orient.

[3] HENDERSON, CHARLES RICHMOND, and others. Modern Methods of Charity; An Account of the Systems of Relief Public and Private, in the Principal Countries Having Modern Methods. 1904. pp. 715. Macmillan. $3.50.

A description of methods used by enlightened nations in dealing with defectives, delinquents and dependents.

[2] KNOX, GEORGE WILLIAM. The Spirit of the Orient. 1906. pp. 312. Crowell. $1.50.

An interpretation of the spirit of the people of the Orient, with its bearing upon their customs and problems.

[3] PATTEN, SIMON NELSON. The New Basis of Civilization. 1907. pp. 220. Macmillan. $1.00.

A valuable exposition of the new possibilities of a richer civilization because of the greater economic efficiency that has come in the West and is fast appearing in the East.

[2] ROSS, EDWARD ALSWORTH. Social Control; Survey of the Foundations of Order. 1901. pp. 463. Macmillan. $1.25.

A suggestive work, not entirely satisfactory to the Christian. Treats of the fundamentals of human society and the mutual relations of individuals.

[2] TENNEY, EDWARD PAYSON. Contrasts in Social Progress. Revised Edition. 1910. pp. 421. Tenney. 85 cents.

A comparison of social organization, ideals and achievements under different religions and in the different nations of the Orient, with those under Christian influence.

[2] WARNER, AMOS GRISWOLD. American Charities. Revised Edition. 1908. pp. 510. Crowell. $2.00.

The classic book and best introduction to the whole field of philanthropic and social work.

XII. PHONETICS

[3] GRANDGENT, CHARLES HALL. German and English Sounds. 1893. pp. 42. Ginn. 50 cents.

Advanced; contains good diagrams.

[2] HEMPL, GEORGE. German Orthography and Phonology. 1897. pp. 303. Ginn. $2.00.

Contains some useful chapters for general phonetics.

[2] JESPERSEN, OTTO. Lehrbuch der Phonetik. 2te Aufl. 1913. pp. 259. Teubner, m. 5.80.

This book and Roudet's Eléments de Phonétique générale are the very best text-books.

[1] RIPPMANN, WALTER. Elements of Phonetics. 5th Edition. 1910. pp. 148. Dent. 2s. 6d.

English translation of Vietor's Kleine Phonetik. Useful and brief.

[2] ROUDET, LÉONCE. Eléments de Phonétique générale. 1910. pp. 363. Welter. 10 francs.

This book and Jespersen's Lehrbuch der Phonetik are the very best text-books.

[3] SIEVERS, EDUARD. Grundzuge der Phonetik. 5te Aufl. 1901. pp. 328. Breitkopf. m. 6.50.

Best book of reference.

[1] SWEET, HENRY. Primer of Phonetics. 3d Edition. 1907. pp. 120. Oxford University Press. 90 cents.

For many years a valuable book, but now of less service because based upon Bell's system of visible speech, which has been superseded by phoneticians.

Rev. T. F. Cummings, while a missionary in India, worked out independently what he calls the phonetic-inductive method of learning languages and applied it to Urdu. His manual for Urdu has proved of great service, especially when taught by the author.

XIII. APOLOGETICS

[2] BARTON, JAMES LEVI. The Missionary and His Critics. New Edition. 1908. pp. 236. Revell. $1.00.

Answers the current criticisms of the foreign missionary enterprise, not only by facts and arguments, but by quotations from unprejudiced observers whose words command respectful hearing.

*[2] CLARKE, WILLIAM NEWTON. A Study of Christian Missions. 1900. pp. 268. Scribners. $1.25.

A sane discussion of modern missions in their fundamental principles and wider relations as conceived by the liberal yet devout thought of our day.

[3] HALL, CHARLES CUTHBERT. The Universal Elements of the Christian Religion. 1905. pp. 309. Revell. $1.25.

An attempt to interpret contemporary religious conditions; have apologetic value.

[2] KNOX, GEORGE WILLIAM. The Direct and Fundamental Proofs of Christian Religion. 1908. pp. 196. Scribners. $1.20.

An essay in comparative apologetics based upon the Nathaniel William Taylor Lectures for 1903 given before the Divinity School of Yale University.

[2] MURRAY, JOHN LOVELL. The Apologetic of Modern Missions. Revised 1911. pp. 97. S. V. M. 25 cents.

An outline study of current criticisms of Christian Missions, their agents, methods and results. Objections fairly stated and abundant references both *pro* and *contra*.

[2] UHLHORN, GERHARD. Conflict of Christianity with Heathenism. Translated by E. C. Smyth and C. J. H. Ropes. 1912. pp. 508. Scribners. $0.90.

Concerned primarily with conflict of early Christianity with classic paganism.

[2] WARNECK, GUSTAV. Modern Missions and Culture. 1888. pp. 375. Ketcham. $2.50. Out of print.

An able discussion of the mutual relations between modern Missions and culture; a great extent and variety of research exhibited in the maintenance of the thesis that Christianity is the most powerful among the culture forces of the world. The author's attitude toward the work of higher education in the Mission field is not typical of the best thinking on Mission problems to-day.

XIV. MISSIONS AND INTERNATIONAL RELATIONSHIPS

[2] FOSTER, JOHN WATSON. American Diplomacy in the Orient. 1903. pp. 498. Houghton, Mifflin. $3.

A most reliable and scholarly review, by an ex-Secretary of State, of America's relations with China, Japan, Korea, Hawaii, Samoa, and the Philippines; appreciative references to missionary work; excellent to furnish the background for a study of present conditions in these countries and of missionary work there.

[2] GRIFFIS, WILLIAM E. Verbeck of Japan. 1900. pp. 376. Revell. $1.50.

Life and work of the most influential missionary and publicist that Japan has had; described by one who knew him and his work well.

[2] KIDD, BENJAMIN. Principles of Western Civilization. 1907. pp. 518. Macmillan. $2.

"We are living in the midst of a type of social order which can only have come to hold its place in the past and which can only continue to hold its place in the future in respect of its own fitness in the strain and stress of an ascending process of evolution. The ruling principle of that process cannot be included within any boundaries of merely political consciousness."

[2] REINSCH, PAUL SAMUEL. World Politics at the End of the Nineteenth Century as Influenced by the Oriental Situation. 1900. pp. 366. Macmillan. $1.25.

Dispassionate discussion of colonization and imperialism, drawn mainly from European illustrations, but considering questions for the United States, with special reference to China.

*[2] SPEER, ROBERT ELLIOTT. Christianity and the Nations. 1910. pp. 399. Revell. $2.

The Duff Lectures for 1910 by a foremost missionary leader; treatment of the theory and practice of Missions, including such themes as Missions and politics, Christianity and the non-Christian Religious and the Unifying influence of Missions. Lecture 4 particularly applicable to Missions and International relationships.

XV. HISTORY OF MISSIONS

[1] BARNES, LEMUEL CALL. Two Thousand Years of Missions Before Carey. 1900. pp. 504. Christian Culture Press. $1.50.

Deals with the genesis, distribution, and continuity of missions from apostolic times to Carey; a book of reference and study, rather than of easy reading; primary sources used to a large degree, hence the book is authoritative.

[2] HARNACK, ADOLF. The Mission and Expansion of Christianity in the First Three Centuries; Translated and Edited by J. Moffat. 2d Edition. 1909. 2 Vols. Putnam. $7.

A full and scholarly account of the development of the missionary movements of the Church in the early centuries of the Christian era; written by a leading German thinker and scholar.

[4] MACLEAR, G. F. and MERIVALE, C. Conversion of the West. 4 Vols. Society for Promoting Christian Knowledge. 2s. each.

This series of books is intended to show the condition of the chief races of the West before they were brought into contact with Christianity, how the conversion was brought about and the immediate result.

*[2] WARNECK, GUSTAV. Outline of a History of Protestant Missions. 1904. pp. 435. Revell. $2.80. Tenth German Edition, 1913.

The best summary of Protestant missionary history by Germany's foremost missionary scholar. Part I is especially illuminating as to Protestant missionary origins and present policies. Part II gives an excellent panoramic view of world-wide missionary operations to the opening of our present century. Indispensable to the missionary student.

[2] CARY, OTIS. A History of Christianity in Japan. 1909. 2 Vols. Revell. $2.50 each.

A standard work. Dr. Cary is one of the most scholarly among the entire Japanese force, and his thoroughness and intimate knowledge are derived from more than thirty years in Japan. There is not a work that can compare with it.

[2] DUPLESSIS, J. A History of Christian Missions in South Africa. 1911. pp. 494. Longmans. $3.50.

An interesting and encyclopedic account of the missionary agencies at work in South Africa; gives an admirable survey of the whole work; makes a strong plea for closer co-operation and the organization of a national native Church.

[2] MACGILLIVRAY, DONALD. A Century of Protestant Missions in China. 1807-1907. 1907. pp. 677. American Presbyterian Mission Press. $3.

Contains a mass of most valuable statistics and important facts in China, showing the results of missionary work and the extent of present operations; a reliable and important book of reference.

[2] RICHTER, JULIUS. History of Missions in India. Translated by S. H. Moore. 1908. pp. 469. Revell. $2.50.

The best book on Christian missions to India; scholarly and comprehensive; the first part is historical, while the second part deals with the problems, organization, results and outlook of Indian missions; written by one of the world's great missionary authorities.

[2] RICHTER, JULIUS. A History of Protestant Missions in the Near East. 1910. pp. 435. Revell. $2.50.

A thorough, scholarly and reliable account of the development of Protestant missions in Mohammedan lands; the standard volume on this subject; the English edition is more a revision for English and American readers than a translation from the German.

XVI. Science and Theory of Missions

*2 Clarke, W. N. A Study of Christian Missions. 1900. pp. 268. Scribners. $1.25.

A sane discussion of modern missions in their fundamental principles and wider relations as conceived by the liberal yet devout thought of our day.

2 Jones, John Peter. The Modern Missionary Challenge. 1910. pp. 361. Revell. $1.50.

A distinctive volume on present-day activities and problems of missions; written from the standpoint of the mission field rather than from the academic or administrative standpoint.

4 Lawrence, Edward Alexander. Introduction to the Study of Foreign Missions. 1901. pp. 143. S. V. M. 25 cents, 40 cents.

Constitutes the permanently valuable portions of the larger volume "Modern Missions in the East." Contains a striking historical survey which is followed by an exceedingly valuable discussion of the aim, scope, motive, etc., underlying missionary enterprise.

3 Lucas, Bernard. The Empire of Christ; Being a Study of the Missionary Enterprise in the Light of Modern Thought. 1907. pp. 151. Macmillan. 80 cents.

An examination of the present missionary methods and objectives; throws the emphasis strongly on the Gospel's mission to pervade and transform society as distinguished from the gaining of individual converts; will appeal to thinkers of the liberal school; written by an experienced missionary in India.

2 Mackenzie, W. Douglas. Christianity and the Progress of Man as Illustrated by Modern Missions. 1897? pp. 250. Oliphant. 3s. 6d.

A strong apologetic for missions, based on the social influence of Christianity; describes the message, methods and results of modern missions.

3 Mott, John R. The Continuation Committee Conferences in Asia, 1912-1913; a Brief Account of the Conferences. 1913. pp. 488. S. V. M. $2.

The judgments as prepared and adopted by the twenty-one conferences of missionaries and native Christian leaders held in India, Malaysia, China, Korea and Japan in 1912-1913, are brought together, classified and made available through indexing. No other authority approaches this book as a source of information concerning the present status of Christian thought and conviction in Asia with reference to the outstanding problems of missions. Indispensable for all close students of the methods and progress of the missionary enterprise.

3 Speer, Robert Elliott. Missionary Principles and Practice. 1902. pp. 552. Revell. $1.50.

Discussion by a recognized expert of many fundamental questions of foreign missionary work; each topic handled with insight and skill. Parts 1 and 4 particularly valuable.

4 Warneck, Gustav. Evangelische Missionslehre: ein Missionstheoret Versuch. 1897–1905. 3 Vols. in 5 Parts. Perthes. m 24.

A standard work of first-rate importance. The magnum opus of Germany's greatest scholar.

*3 World Missionary Conference, Edinburgh, 1910. 9 Vols. pp. 3349. Revell. $5.

The most trustworthy, most comprehensive and best edited contribution to the science of missions. Eight commissions, each of twenty specialists, gathered from experts in all parts of the world the data which after full discussion and repeated revisions and public discussion at the Edinburgh World Conference were placed in this permanent form—a thesaurus of scientifically gathered missionary material.

XVII. Medical Missions and Tropical Medicine

1 Barnes, Irene H. Between Life and Death. 1901. pp. 320. Marshall. 3s. 6d.

Account of the need, methods, incidents and opportunities of woman's medical work, especially in India and China.

2 Moorshead, R. Fletcher. The Appeal of Medical Missions. Preface by Sir Andrew Fraser. 1913. pp. 224. Oliphant. 2s. 6d.

Probably the most complete book on the subject yet published. The character, purpose, origin, authority, justification, value and practice of Medical Missions are treated; also woman's sphere in them, the training of the medical missionary and the home base. The arrangement is excellent; the views expressed sound and the spiritual tone is high.

[2] SIMPSON, WILLIAM JOHN RITCHIE. Principles of Hygiene. 1908. pp. 396. Bale. 15s. Wood. $5.

Applied to tropical and sub-tropical climates and the principles of personal hygiene as applied to Europeans.

[2] SPEER, ROBERT ELLIOTT. The "Hakim Sahib"; the Foreign Doctor. 1911. pp. 384. Revell. $1.50.

Perhaps foremost among the biographies of medical missionaries; gives a graphic idea of the sort and amount of work the medical missionary has to do and of the vast influence he may acquire; shows Dr. J. P. Cochran as physician, diplomatist, counselor and missionary leader in Western Persia.

[1] WANLESS, W. J. The Medical Mission; Its Place, Power and Appeal. 1898. pp. 96. S. V. M. 10 cents.

Valuable summary of many phases of the subject, written by a medical missionary; illustrations mainly from India.

[1] WILLIAMSON, J. RUTTER. The Healing of the Nations. 1899. pp. 95. S. V. M. 25 cents, 40 cents.

A treatise on medical missions; statement and appeal. Shows opportunities for profitable life-service in this calling.

XVIII. PERIODICALS

NOTE: Only the leading periodicals are suggested. Almost every missionary society has its own periodical giving details of its work. It would be well for the candidates to consult the periodicals of their own Church and society.

The International Review of Missions. Editor, J. H. Oldham, M. A. Missionary Education Movement. Quarterly. 75 cents per copy, $2 per annum.

The leading international periodical and the official organ of the Continuation Committee of the World Missionary Conference. It gives a complete bibliography of contemporary missionary literature and contains the most authoritative and scientific discussions on foreign missions.

The Missionary Review of the World. Editor, D. L. Pierson, M.A. Funk & Wagnalls. Monthly. $3 per annum.

The leading American review. Contains strong articles on the history and science of missions and much information from all the mission fields of the world.

The East and the West. Editor, Canon C. H. Robinson, D.D., S.P.G. Quarterly. $1 per annum.

The leading English periodical. A wide range of authors contribute able articles to this magazine. Specially suited to the general public.

Die Allgemeine Missionszeitschrift. Editors, Dr. Julius Richter and Dr. J. Warneck. Published by Martin Warneck, Berlin. M 8 per annum.

The leading German and at the same time the oldest general missionary review. Contains able and authoritative discussions of mission problems.

LIST OF BOOKS OF A GENERAL CHARACTER

(For Students in Theological Seminaries Where Missionary Instruction is not Given.)

BEACH, HARLAN PAGE. A Geography and Atlas of Protestant Missions: Their Environment, Forces, Distribution, Methods, Problems, Results and Prospects at the Opening of the Twentieth Century. Vol. I, Geography; Vol. II, Statistics and Atlas. 18 double-page maps. 1901–1903. 2 Vols. pp. 571; 54. S. V. M. $4.

Accurate, authoritative and invaluable for reference.

BLAIKIE, WILLIAM GARDEN. The Personal Life of David Livingstone. New Popular Edition. 1912. pp. 508. Revell. 50 cents.

A standard and dynamic biography of one whose life was of surpassing interest because of its profound faith, its utter devotion to a continental task, its undaunted courage, its unparalleled importance to a great and needy race and its missionary inspiration.

BROWN, ARTHUR JUDSON. The Foreign Missionary; an Incarnation of a World Movement. 1907. pp. 412. Revell. $1.50.

A comprehensive setting forth of all the important aspects of the foreign missionary's life and work by one whose wide experience and observation enable him to write interestingly and authoritatively. A science of missions grouped about the living agent.

CARVER, WILLIAM OWEN. Missions in the Plan of the Ages; Bible Studies in Missions. 1909. pp. 289. Revell. $1.25.

Following the guidance of the Bible, the author sets forth with much success the meaning of Missions to God, to Jesus, to the Christian, to the Church and to the world. One of the best volumes on the biblical basis of Missions.

CLARKE, WILLIAM NEWTON. A Study of Christian Missions. 1900. pp. 268. Scribners. $1.25.

A sane discussion of modern missions in their fundamental principles and wider relations as conceived by the liberal yet devout thought of our day.

JEVONS, FRANK BYRON. An Introduction to the Study of Comparative Religion. 1908. pp. 283. Macmillan. $1.50.

First steps toward the comparative study of religion, starting with the universal adumbrations of immortality, illustrating the widespread tendency to magic and fetich worship and the growth of prayer, sacrifice and morality by concrete examples taken from the lower religions, and concluding with the author's view of evolution in itself and as related to humanity and religion. A most satisfactory introduction to the study of comparative religions.

SPEER, ROBERT ELLIOTT. Christianity and the Nations. 1910. pp. 399. Revell. $2.00.

A missionary statesman's exposition of the duty, motives, aims and methods of Missions, of the relations of the enterprise to the native Church and to politics, and to the unity of the Church and of the world. Informing, stimulating and prophetic of the coming era in missions.

WARNECK, GUSTAV. Outline of a History of Protestant Missions from the Reformation to the Present Time. 1902. pp. 364. Revell. $2.80.

The best summary of Protestant missionary history by Germany's foremost missionary scholar and professor. Part I. is especially illuminating as to Protestant missionary origins and present policies. Part II. gives an excellent panoramic view of world-wide missionary operations to the opening of our present century.

World Missionary Conference, Edinburgh, 1910. 9 vols. pp. 3349. Revell. $5.00.

The most trustworthy, most comprehensive and best edited contribution to the science of missions. Eight Commissions, each of twenty specialists gathered from experts in all parts of the world the data which after full discussion and repeated revisions and public discussion at the Edinburgh World Conference were placed in this permanent form—a thesaurus of scientifically gathered missionary material.

In addition, the student is advised to read upon the language and literature of the country to which he is appointed, using therefor such volumes as are found in The Literatures of the World Series published by Heinemann at 6 shillings each.